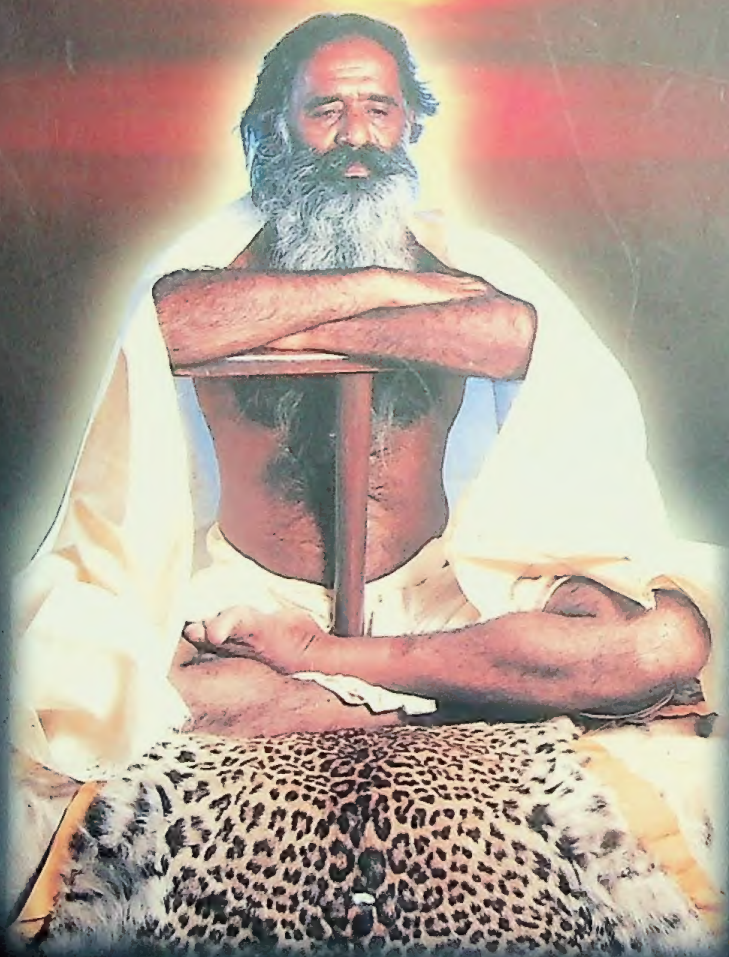


|| OM Nama Sadgurudevaya ||

Glories of yog



Shree Paramhans Swami Adgadanandji

हमारे प्रकाशन



यथार्थ गीता -
‘यथार्थ गीता’ में
श्रीकृष्ण की वाणी के
अवसर की सटीक प्रकार
यथावत् समझाया है।
यह एक फलदायी कृति है।

२८ भाषाओं में



**अंग क्यों फड़कते हैं और
क्या कहते हैं?** -
मानव शरीर के विभिन्न हिस्सों में
होने वाले स्पन्दों का कारण और
तत्त्व संकेतों का विश्लेषण किया गया है
जो कि स्वास्थ्य में काफी सहायक है।

४ भाषाओं में



जीवनदर्श एवं आत्मानुभूति -
पूज्य गुरु परमहंस
स्वामी श्रीपरमानन्दजी महाराज
के जीवन के बुलन्द, उनकी
अनुभूतियों एवं उपदेशों को
संकलित किया है। साधकों के लिए
यह बहुत उपयोगी ग्रन्थ है।

४ भाषाओं में



अनलुप प्रश्न -
सर्व, मूर्तिपूजा, ध्यान, हठ, भक्त-भेद
और योग जैसे विषयों को स्पष्ट कर
प्रमित समाज का मार्गदर्शन किया गया है।

३ भाषाओं में



शंका समाधान -
समाज में प्रचलित सभी कुतर्क,
हठि, आडम्बर और अन्धविश्वासों
का समाज एवं समाधान किया है।

५ भाषाओं में



एकलव्य का अंगुष्ठ -
सिख-गुरु और सत्पुरुष में अन्तर
बताया गया है। शिक्षक, शिष्यजीवन
की कला सिखाते हैं जबकि
सत्पुरुष जीवन में समृद्धि के साथ
परमेश्वर की जागृति और उस परमपद
की प्राप्ति करते हैं जिससे पुरुष
आत्मगमन से मुक्त हो जाता है।

३ भाषाओं में



भजन किसका करें? -
सोम गाय, गोपल, देवी-देवताओं,
भूत-प्रेतों की पूजा, धर्म के नाम पर
कर रहे हैं। प्रस्तुत पुस्तक में इन सभी
प्रान्तियों का विचारण करते हुए स्पष्ट
किया गया है कि सत्तावन धर्म क्या है?
इस कौन है?
भजन किसका करें व कैसे करें?

६ भाषाओं में



बोडशोपचार पूजन पद्धति -
इस पुस्तक में यह बताया गया है कि
एक परमात्मा में श्रद्धा स्थिर करार,
उस एक परमात्मा का चिन्तन सिखाया हो
कर्मकाण्ड है।

३ भाषाओं में



पुनर्जन्म
बौद्धिक स्तर पर यह एक जलसा हुआ प्रश्न है। मनुष्य जन्मा,
जीवन-मरण किया, शरीर धृष्ट, चला भी गया, कुछ समझ ही
नहीं पाया कि पुनर्जन्म है या नहीं। किन्तु योगाभ्यास की एक निश्चित
ऊँचाई से मनुष्य जब मुक्त होता है तो उसे स्पष्ट दिखाई देता है कि
पुनर्जन्म है? कि क्या था? अगर कहाँ जाता है?
हृदय
शरीर में हृदय कहाँ है जिसमें परमात्मा का निवास है? हृदय का
परिचय तथा परमात्मा को जानने की सम्पूर्ण विधि पर प्रकाश डाला
गया है। क्रमोक्त तीन शरीर हैं- स्थूल, सूक्ष्म और कारण।
क्रमशः कारण शरीर के अन्तिम स्तर पर साधन पहुँचता है, तहाँ ईश्वर
का निवास है। यह पुस्तिका इन्हीं प्रश्नों का पूर्ण परिचय देती है।

हिन्दी भाषा में



मैं कौन हूँ?
जन्म से ही नाम प्रकार के सम्बन्धों में प्रभ हो जाता है कि मैं कौन हूँ?
यह जिज्ञासा बौद्धिक है। ‘पार्वती जीर्णानि.....’ - शरीर एक यन्त्र है।
यह शरीर धृष्ट, दूसरा मिला। तामस गुण के कार्यकाल में मृत्यु को
प्राप्त हुआ पुरुष पशु, कीट-पतंग इत्यादि अमय योनि प्राप्त करता है।
राजस गुण के कार्यकाल में यह मनुष्य तन पाता है। सात्त्विक गुण के
कार्यकाल में देव इत्यादि उन्नत योनि पाता है- हर हालत में योनि पाता है।
अतः यह प्रश्न ज्यों-क्यों-त्यों है कि मैं कौन हूँ? वास्तव में जब त्रता
यह आत्मा अपने स्वरूप में स्थिर हो जाता है तो यही आपका
वास्तविक स्वरूप है।

हिन्दी भाषा में

|| OM NAMA SADGURUDEVAYA ||

Glories of Yog

Paramhans Swami Shree Adgadanandji

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GURU VANDANA (SALUTATIONS TO THE GURU)

॥ Om Shree Sadguru Dev Bhagwan Ki Jai ॥

Jai Sadgurudevam, Paramaanandam,
amar shariraam avikari I
Nirguna nirmulam, dhaari sthulam,
kattan shulam bhavbhaari II

Surat nij soham, kalimal khoham,
janman mohan chhavibhaari I
Amraapur vaasi, sab sukh raashi,
sadaa ekraas nirvikaari II

Anubhav gambira, mati ke dhira,
alakh fakira avtaari I
Yogi advaishta, trikaal drashta,
keval pad anandkaari II

Chitrakuthi aayo, advait lakhaayo,
anusuia asan maari I
Shree Paramhans Swami, antaryaami,
hain badnaami sansaari II

Hansan hitkaari, jag pagudhaari,
garva prahaari, upkaari I
Sat- panth chalaayo, bharam mitaayo,
rup lakhaayo kartaari II

Yeh shishya hai tero, karat nihoro,
mo par hero prandhaari I
Jai Sadguru.....bhari II

OM



॥ आत्मने मोक्षार्थं ॥

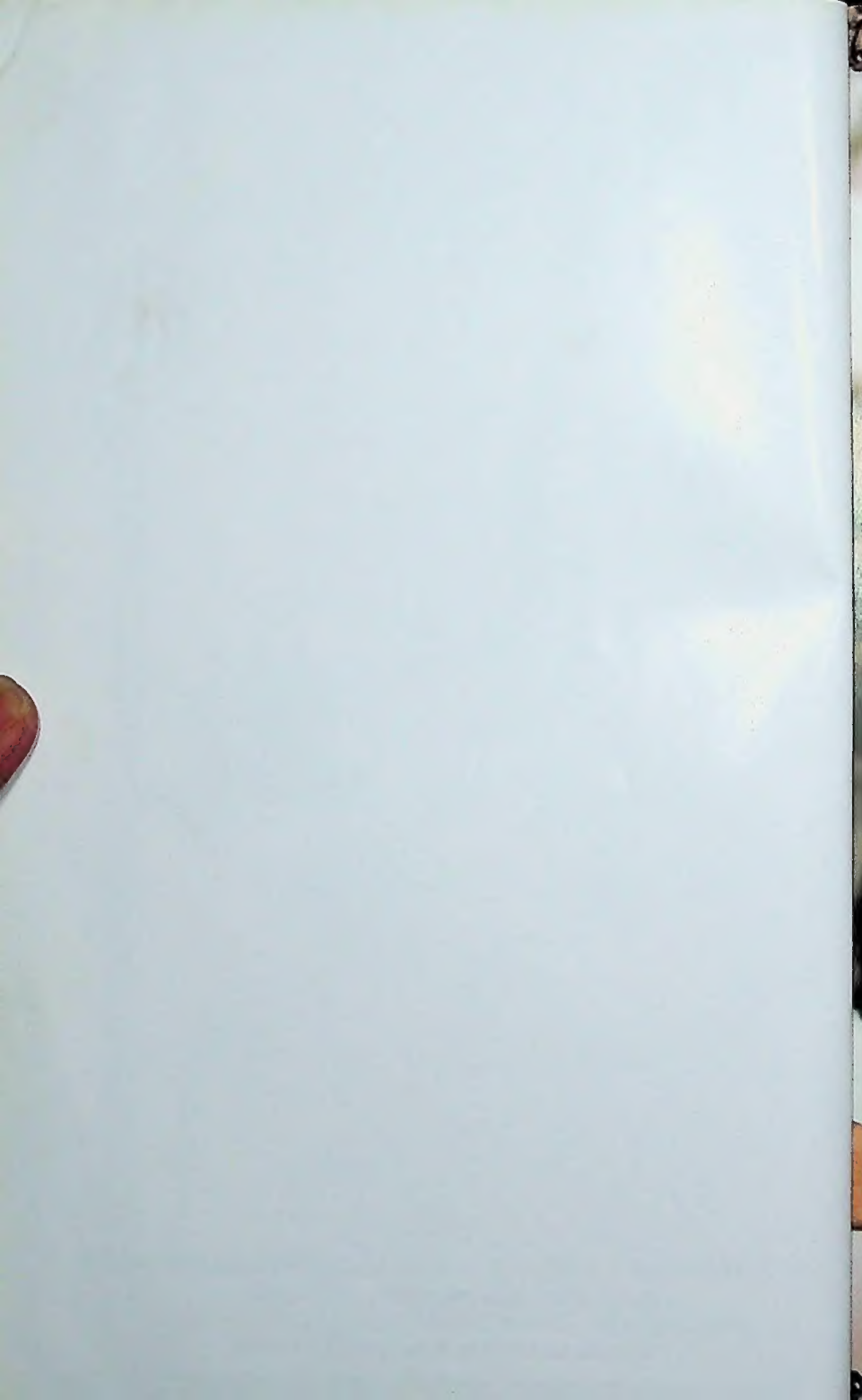


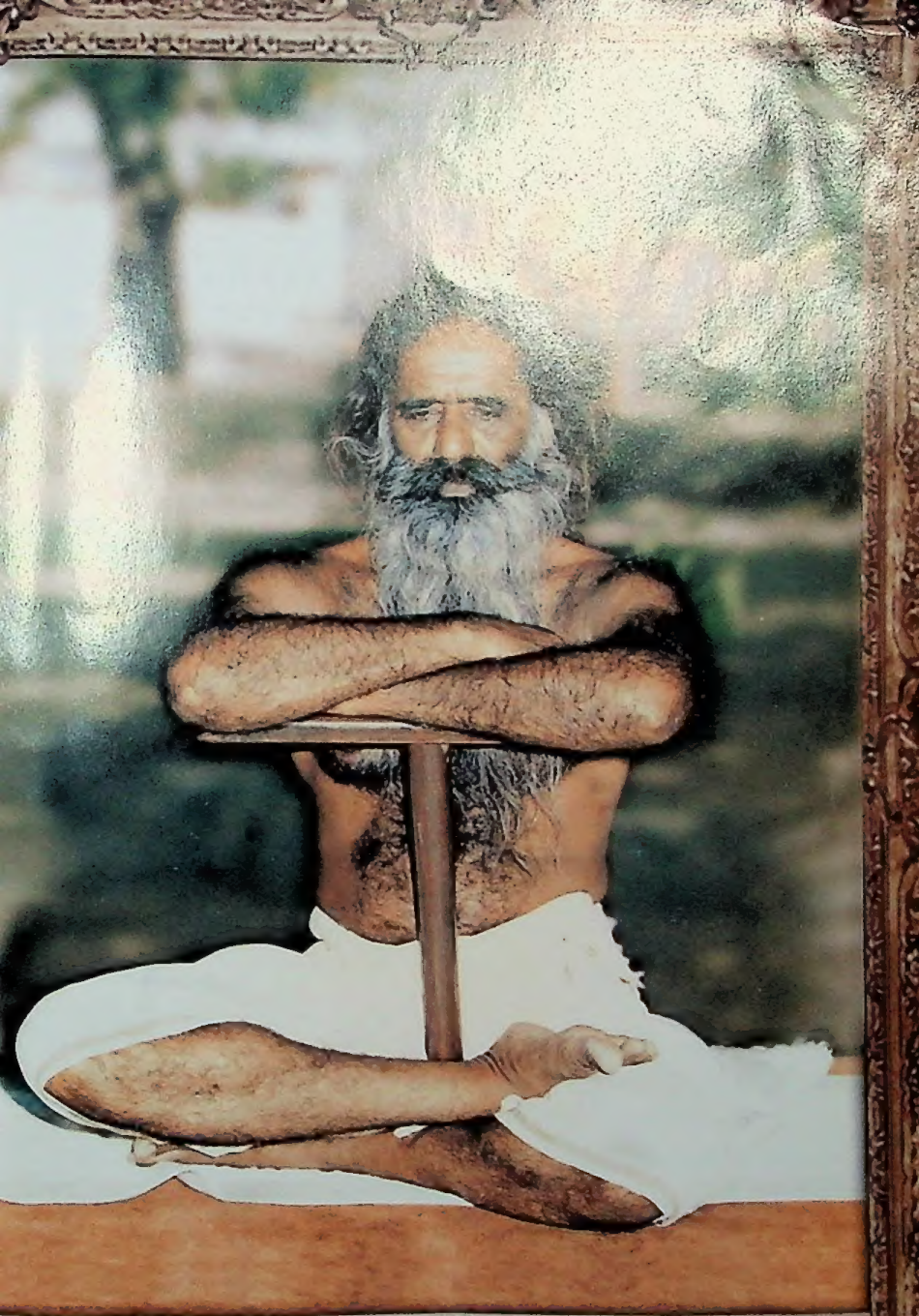
SRI SWAMI PARAMANAND JI MAHARAJ (PARAMAHANS JI)

Birth : Vikram Samvat 1969 (1911 A.D)

Mahasamadhi : Vikram Samvat 2026 (Date 23-5-1969)

Paramhans Ashram, Ansuia (Chitrakoot)





Sri Swami Adgadanandji Maharaj



Foreword

The meaning of the words of self-realised sages is generally supra-mundane. Howsoever, learned a man might be he can not understand it merely on the strength of his academic achievements because the errands of divinity which are received by the sublimated mind, can not be clothed in words. They elude narration and are absolutely indescribable. They are picked up only through hints and suggestions which apparently appear to be disorderly and incoherent, replete with paradoxes. The following lines of the Ram Charitmanas illustrate it :-

उमा राम गुन गूढ, पंडित मुनि पावहिं विरति ।
पावहिं मोह विमूढ, जे हरि विमुख न धर्मरति ॥

Uma Ram Gun Goodh Pandit muni pavahin virati.

Pavahin moha vimoodh je hari vimukh na dharmrati.

(The attributes of Ram are obscure, the Pandits who know the mystic import, Munis whose senses and mind have become quiet and all those who have attained renunciation easily grasp the truth of God and hence reject the world which is insubstantial and unreal. But they who are typically imbecile and booby, disinterested in God and religion, fall victim to false attachments signifying ignorance). The text of a work may be the same but the interpretations vary – one leading to light while the other to darkness. People gather meaning, matching their tastes and capabilities. For this very reason Goswami Ji tells us the characteristics of those who understand the Manas.

यह शुभ चरित जान पै सोई । कृपा राम की जापर होई ।

Yaha shubh charit jaan pai soyi kripa Ram ki japar hoi

(Only they comprehend the auspicious doings who are fortunate to have the grace of God).

यह चरित जानहि मुनि ज्ञानी।

जिन्ह रघुबीर चरन रति मानी॥

Yaha charit janhi muni gyani jinh Raghubir charan rati mani

(Only the Munis and the sages understand what the Manas aims at, only they whose mind is devoted to the Divine being and who love God extremely, can follow its real, its inner import). Seminars and symposia can never lead to the correct understanding of the Manas. If any query happens to crop-up in the mind of any devotee, it should be presented before self realized soul and there the guidance should be sought. Such genuine queries are always welcome.

Our revered Gurudeo used to say that queries occur only in the enquiring and worthy minds but they should be placed only before such persons who can answer them adequately. If you need an aeroplane ticket, you should approach the right man. You would not get it in woods and forest. You would get there nothing but rubbish, trash. You should make genuine efforts to get right answers of your question. Faith in and the company of saints are always helpful in acquiring knowledge –

जे श्रद्धा सम्बल रहित, नहिं संतन कर साथ।

तिन कहें मानस अगम अति, जिन्हहिं न प्रिय रघुनाथ॥

Je shradha sambal rahit nahin santan kar saath

Tin.kahan maanas agam ati jinahin na priya

Raghunath

(Those who miss the faith, support and company of sages and the love for God find the Manas incomprehensible.)

The saints and sages reveal knowledge within your heart and your thirst gets quenched forever.

“OM Glory to Sudgurudeo Bhagwan”

- Swami Adgadanand

Hath – Chakra – Penetration and Yog?

(हठ-चक्र-भेदन और योग)

(This is a discourse on Yog delivered by Maharaj Shree on 22-11-2000 in Nepal at Kathmandu)

You have placed two queries before me. The first question is whether Idol worship is desirable or not? Second question is What is real Yog? A lot of confusion exists regarding various forms of Yog like Hatha Yog, Raj Yog, Laya Yog and Kundlini Yog, Shatchakra Yog and Yog - Asanas? What is the truth? Where does it lie?

So far as the question of Idol worship is concerned, it is not out of place to mention here at the very outset that I have discussed this question in detail in the 'Yatharth Geeta', 'Jeevanadarsh', 'Shanka Samadhan' and 'Unchuye Prashna' etc. published from the ashram. Temples, Mosques, Gurudwaras, Churches, Tombs are nothing but the primary schools of spirituality. We can follow the foot-steps of our ancestors and get religious directions through them. They are useful up to a limit. Primary schools are important for learning alphabets but if someone wishes to stay life long in such schools, he would simply waste his time and learn nothing material. Similarly, if some one goes on visiting temples life - long, it should be taken as nothing but his sheer sentimentalism. Temples and Idols are our revered monuments, which enshrine the glorious memories of the spiritual investigations made by the ancestors. If valuable information regarding the Sadhna of the majestic personality who chose the place for it, are given there, if the modes and methods adopted by him for attaining God are trans-communicated there, if his divine messages are relayed there, only then the temples and idols are meaningful. Temples which distribute only Charnamrit (ambrosial offerings) are not perfect, they exploit the devotion of devotees.

The second question which is connected with Yog definitely needs discussion at large. Now a days a number of training

centres in the name of Yog are being run in the country as well as abroad where the house-holders as well as saints are imparting the knowledge. All such institutes are prospering. Even small children have mastered Yog. Some young boys used to come to our Ashram. All of them learnt Yog and won gold medals. Actually they were all gymnasts. Geeta does not refer gymnastics and acrobatics as Yog. The Geeta speaks as follows –

तं विद्याद् दुःख संयोग वियोगं योग संज्ञितम् ।
स निश्चयेन योक्तव्यो योगोऽनिर्विण्चेतसा ॥ 6/23 ॥

Tam vidyad dukh sanyog viyogam yog sangyitam
Sa nishchayen yuktavyo yogo anirvinchetasa [6/23]

Yog is the attainment of inner bliss which is free from the worldly attraction and repulsion and which is known as the quintessence of all existence, God. Yog means ultimate union with supreme being. Only those who patiently and regularly practice it, attain it. The ripples of mind do exist in between us and God and they may be called the modifications of the mind. How to modulate them, How to restrain them? is the only problem of Sadhna. Sadhna (Spiritual Endeavour) is nothing but the modulation of mind. The sages of the past express the methods of worship in their own different words and styles under the impact of different time, place and characters.

The same informations regarding the investigations of God who is the only source of mundane as well as supra – mundane joys, are stored in the Vedas, which goes in the Upnishads by the name of Udgeeth Vidya, Madhu Vidya, Atma Vidya, Dahar Vidya, Bhuma Vidya, Mantha Vidya, Nyas Vidya. This has been called in the philosophy of Patanjali, Yog.

What is Yog? Maharishi Patanjali replies – अथ योगानुशासनम् which means Yog is a discipline. If it is so who is to be disciplined? Family? or the country? or the neighbouring locality? Maharishi,

the exponent explains No. योगचित्तवर्त्ति निरोधः। Modulation of the operations of mind is Yog. If some one after making frantic efforts succeeds in restraining the mind, what does he actually get? तदा द्रष्टुःस्वरूपेऽवस्थानम् - His soul which stands as witness, gets established in its pristine form. The question arises - was it not established so earlier? According to the Maharishi - वर्त्ति सारूप्यमितरत्र - the witnessing soul ordinarily assumes the Satvik, Rajas and Tamas, complicated or uncomplicated form in accordance with the modifications of mind. How to restrain the impulses, the ripples of the mind? The answer is अभ्यासवैराग्याभ्यां तन्निरोधः। The efforts which are made to control the mind is known as practice or Abhyas. Renunciation of attachments with objects around is known as Vairagya. But if we have to make practice, we should know practice of what? क्लेश कर्म विपाका शयैरपराकष्टः पुरुष विषेश ईश्वरः। God is that unique being who remains uninvolved and above sufferings actions, accumulation of actions and the experiences of their results. He is beyond Time, He is the Master of all masters. Such a Being may be addressed as OM. तज्जपस्तदर्थभावनम् - chant this name of God, which is Pranav, meditate on the form of God. Only this much practice is to be done. By the impact of this practice the obstacles would disappear, anguish and afflictions would end for ever and the distance lying between the self and the realization of the self would be eliminated.

So far as yogic achievements are concerned one has to pass through the turmoil of the thought waves, or flickerings of the mind. How then the physical exercises and various Mudras and postures have become Yog? Nobody can go on practicing the Asanas all the time without losing a second. The Geeta does not speak of Yog as physical exercise. According to the Geeta - Yog is a continual, unbroken process. Maharishi Patanjali says - स तु दीर्घकाल नैरन्तर्य सत्कारा ऽऽसेवितो दृढभूमिः - By long continuous and devoted practice, yog gets strongly grounded. No practice of

asanas is to be done. What is to be done is the practice of the jap of OM and meditation on God, what is the fruit of Yog? Establishment in the pristine form of the all witnessing soul. Nothing except this is Yog. All those practices which ensue different results and have different attributes can never be Yog.

Now we try to find out how physical activities in Yog got introduced in place of mental activities? From where various Asanas entered into Yog? Mahatmas used to worship and practice Yog in dense forest at solitary places and lived on only fruits and roots of plants. Such places were generally the breeding grounds of a number of diseases. लागत अति पहाड़ कर पानी। विपिन विपति नहीं जाइ बखानी।। The climate of the hills affects adversely, the problems and difficulties of forest – life are beyond descriptions. The hilly water generally is not suitable for health. There are so many inconveniences in forest – life and words can not express them. Besides the problem of living in midst of snakes, scorpions, lions, bears, rhinoceros, elephants and different kinds of insects, there are big mosquitoes and their fatal stings on account of which the devotees fall sick of malaria, liver complaints, typhoid, stomach ache within four to six months. The fever stays for months. The mind of the devotees which was to be fixed on God, now starts contemplating on the ills of the body. The problem is how to remain healthy at such places? If somehow the health recovered, the devotees again within four to six months fall sick.

Men have very limited time in life and if it is wasted in fighting with the diseases how and when the practice and Sadhana would start and move?

Medical facilities in ancient days were not so at hand as they are today. In distant forests they were absolutely not available. For this reason the Mahatmas started sparing some time for those physical exercises which keep the body fit and ward off the

diseases like constipation and its concomitant ills. योग करत रोग बढ़त ! बैराग योग कठिन उद्यौ, हम न करब ! Gopis while complaining to Uddhava say that Yog is very tough, it gives birth to diseases. This is really very true because Bhajan depends on the ebb and flow of breath. The name of the Lord is chanted in four ways – first loudly (Vaikhari), thereafter with low sound (मध्यमा) then mentally (पश्यन्ति) and at last through para or transcendental state.

Vaikhry is called that way of chanting the name in which the sound is loud and audible to others nearby. Madhyama means the sound which is not audible to others, only the devotee who chants the name, hears it and understands it. Pashyanti is the advance stage in which the mind's eye is concentrated on the flow of breathing and the devotee watches closely when the breath is inhaled, how much time it stays inside and when it is exhaled. The mind is ordained to stand as witness to the jap of the name. In the matured state of Pashyanti which is called Vipashyana, the name gets activated concurrently with the observation of breathing. Effortlessly it all happens. Once the meditation starts, it goes on unbroken. When the power to witness the process of breathing is achieved, the devotee enters into para – state or transcendental state. At such a time the motion of the breath becomes very slow. If generally you breathe four times in a minute, in the para state you breathe only once. It is the breath which purifies the blood. If it becomes slow, the circulation of blood also becomes slow. When the circulation of blood in the veins, arteries and the muscles of the body is slow a number of diseases afflict the body. To redeem Sadhana from any break, the Mahapurushas discovered Neti, Dhauti, Asanas and Physical Acrobatics.

Neti is a process in which a thread of cotton is inserted into the hole of the nose and taken out of the throat. Dhauti is another cleansing process in which a thin cloth of five meter length and

five centimeter width is gulped down with water and then it is taken out. While doing Vasti water is sucked up through rectum to clean like enema the bigger intestine. Nauli is an act in which smaller intestines are moved circular in a standing pose leaning and placing both hands on the knees. Tratak - त्राटक - is seeing an object without twinkling of the eye. Kapalbhathi कपालभाती is taking and leaving fast breath like the bellows of an ironsmith. There are further divisions of all these like Karnadhauti कर्णधौती - (cleaning of ear) Dantadhauti दन्तधौती (cleaning of teeth) Shankha - Prakshalan (taking water with the mouth and discharging it from the rectum) etc. they were all physical devices for body fitness so that the Bhajan could go on unhampered. They were not at all connected with the fundamentals of Sadhana. तन बिन भजन वेद नहीं बरना। They are actually the prescriptions for keeping physical fitness so that Bhajan could be done with no obstructions. Later on they came to be known as Hatha Yog.

Actually there is no separate Sadhana like Hatha Yog. When I came under the benign shelter of Guru Maharaj ji, he started within a month or two transmitting inspirations and directions in my heart what to do and what not to do, how to concentrate on the movement of breath. He guided us, assured us, corrected us when the sadhana faltered, removed the hurdles when they stood in the way and informed also that the hurdle was removed. All these intimations, I received in my divine experiences. Guru Maharaj ji kindled the light of spiritual experiences, God now himself took the reins in His hands like a charioteer. Gurudeo systematically taught us the method of jap, meditation on the inhalation and exhalation of breath, name-form-Lila and Brahavidya etc. But he never referred to Neti, Dhauti, Nauli, Vasti and Yogasanas.

Guru Maharaj always laid much emphasis on service and directed to do this or that thing, kept us engaged in service in

order to make up the lack of Yogasanas. He used to say us to remain absorbed in the practice of Yog. To get the mind engaged in the contemplation of name – form – Lila or the abode of God. If you free the mind, it is bound to get stuck in Maya. Mind is such an apparatus which never remains quiet, it always remains busy in doing something. So contemplate continuously even while discharging services. The meditation must go on even when you are picking up straw. Do it steadfastly with full resolve. This is the real Hath (हठ). There is no act like Hath other than this. Basking in Panchagani or eighty four Dhuni (Fire), lying on water or on thorns, living in forests, standing erect on one foot or standing with hands up, hanging upside down from the branch of a tree and getting smoked from the embers of fire underlying, to become a nude or a speechless saint, accepting no food, or taking only water, only fruit, only milk or roots herbs etc are the Hatha practices. But the real Hatha is the strong firm faith in one God.

Saptrishis presented once a proposal to Parvati Ji for her marriage with the most majestic Lord Vishnu. They persuaded her by saying that Shiva did not have even proper dress, possessed no riches at all to keep her comfortably. Parvati Ji replied, “हठ न छूट छूटै वर देहा।” She was ready to leave her physical body, but not her obduracy (हठ). जनम कोटि लागि रगर हमारी। बरउं षम्भु न त रहउँ कुवौरी।। For millions of birth, I would cling to the pledge that either I would marry Shambhu or remain virgin. तजउं न नारद कर उपदेसू। आपु कहहिं सत बार महेसू।। I would never renounce the instruction of Narad, not at the multiple persuasions of even Lord Shiva Himself. गुरु के बचन प्रतीति जेही। सपनेहु सुगम न सुख सिधि तेही। Those who do not have faith in the words of Guru, they can not even dream of happiness or accomplishments. Such was the steadfastness of Mother Parvati, such was her vow. Lord Buddha also had taken such a vow which is referred to in the sloka of Lalit Bistar – इहासने पुश्यतु मे षरीरम् त्वगस्थि मांस प्रलयं च यातु। अप्राप्य बोधि बहुकल्प

दुर्लभाम्, नैवासनात् कायमतश्च लिश्यते ।। (Even though my body gets dried, bones drop down leaving the flesh, the deluge overtakes, I shall not get up from my seat without attaining the rare Bodhikaivalya (Self-realisation). There is no act like Hatha except the obduracy? steadfastness or firmness. Hatha means not to budge even an inch from your devotion to God not even at the gospels of the millions of preachers. In the sadhana of Yog, Hatha (firmness) is most needed. Our respected Maharaj ji used to say, "Ho! Hatha is the symbol of Hanuman. A devotee should be like Hanuman, he should be unyielding like Mother Parvati. This is Hatha, practices of Neti and Dhauti are not Hatha at all". Later exponents managed to advance an equation by splitting the letters Ha (ह) and Tha (ठ) which according to them represented Sun and Moon or Pingala and Ida nerves.

There are references of a number of Bundha Mudras (Bonded postures) and Pranayams for the regulation of body and mind besides the above Shatkarmas (six processes) in the books of Tantra. In the Moolbandh, the rectum is shrunk with the force of the breath. In the Uddiyan Bundh the stomach is joined with back of the body. The chin touches the Heart in Jalandhar Bundh. In Khechari Mudra the tongue is rolled back and is kept in touch with the palate, thereafter by Gharshan (rubbing) Chedan (piercing) Chalan (movement) and Dohan (milking) the tongue is lengthened. Shrinking the genitals or organs again and again is prescribed in Ashwani Mudra. Dropping the hips, repeatedly on the ground is called Shakti Chalini Mudra, fixing eyes on the tip of the nose is Shambhavi Mudra, sucking up water etc through the genitals is Vajroli Mudra. In Yoni Mudra ears are closed with both the Thumbs, both eyes are closed with index fingers, the holes of the nose with middle fingers, lips with ring and little fingers. The Pranayam with the three steps – Poorak (Filling), Kumbhak (storing) and Rechak (exhaling) is divided into eight kinds 1- Sagarbha with Pranav, 2- Without Pranav, it is Nigarbha, 3- Suryabhedhi

Paranayam, 4- Ujjayi Pranayam, 5- Sheetali, 6- Bhastrika, 7- Bhramari, 8- Moordha and Kewali are other forms of Pranayam. To fill the stomach with wind like a pitcher is called Taragi Mudra. These were used to give desired favourable results in different diseases. Some persons used these process along with the meditation but these methods of cure were tough and involved great dangers. Even experts lost their lives at slight mistakes or negligence. So Asanas were discovered. By observing the ways of eighty four lacs of creatures eighty four Asanas were chiefly developed and they are known as Siddhashana, Padmashana, Seershashana, Mayurashana, Sarvangasana etc. One starts perspiring after doing even some of these Asanas, blood circulation becomes normal, muscles feel the pressure and one feels healthy and cured. These Asanas or exercises are helpful in Yog but they are themselves not Yog. Some persons practice only Asanas, Neti, Dhauti etc. in the name of Yog. Such physical exercises are not Yog. Yog is beyond the concord and discord of the world. Yog is inner bliss, transcending time, it signifies the union with the state of Kaivalaya (Eternal emancipation). Physical activities are only the ways and devices to cure the disorders, they never represent the real perfect Yog. If you want to know what is real Yog, you should thoroughly go through thrice or four times 'Yathartha Geeta', an exhaustive commentary on Shrimadbhagawat Geeta.

Once at beginning stage of his Sadhana, Maharajji was on his wandering tour, he reached Prayag. Some Hatha yogis lived at the Prayag Dam. A young devotee saw him sitting in meditation since 2 O'clock at night, he asked him why was he doing it at odd hours when his bowels were full of stool? He said that it was not possible to meditate in such conditions. Before starting Dhyan, Neti, Dhauti and other processes were very important. How could he concentrate in meditation without performing the preliminary acts? Smilingly Maharajji replied, "All the filth lies in fact in mind,

what's the use of cleansing the intestines of the material body? The polluted impressions (Sanskaras) of various births are the real filth. Yog is that process by which the filth of the mind is cleansed. Only self realized sages can rouse the Sadhan in the heart of the devotees by which the accumulated filth of various births are removed and the devotee is directed towards his Ist (the adored deity). This is purely a mental contemplation and is not at all connected with physical body. The Geeta is the important scripture of Yog but strangely enough not even a single maxim or precept speaks of Neti, Dhauti or Vasti. The Ram Charitmanas also leads to the union with the Isht but here also there is no description of such processes and rituals. Maharishi Patanjali and Kabir also gave no place to them in their system. No doubt Neti, Dhauti, etc. which are physical treatments, can cure even the most obstinate maladies but you can not achieve God, the Summum Bonum of Yog. There is only one method in Yog and that is every where the same—

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।
बहुषाखा ह्यनन्ताष्व बुद्ध्योऽव्यवसायिनाम् ॥

(गीता — 2/41)

“O! Arjun there is only one determining mind in this beneficial system. The mind of the ignorants is divided in numberless branches, so they develop countless methods, ways and processes”. The Geeta calls the prescribed rules as Yagya Chakra - यज्ञ चक्र । Later on the exponents gave various names to it. On account of the emphasis on different aspects the same and single Yog got divided into different branches like Gyan Yog, Bhakti Yog, Karma Yog, Raj Yog, Hatha Yog, Mantra Yog, Laya Yog, Surati Shabd Yog, Kundlini Yog, Chakra Bhedan Yog and the like. The different branches have become so differing that often they appear to be contradictory. The Gyanyogis laid emphasis on the intellect, Karmayogis on service, Bhakt yogis on total

surrender, Rajyogis on meditation, Hath Yogis on physical cleanliness and fitness, Tantra Yogis on Mantra, Laya Yogis on the merger of Sanskaras and the self with God-Consciousness. Kabir's Surati Shabad Yog is the same. The Kundalini Yog of guru Gorakhnath also resembles much with this. Yog is the aggregate of all, it is the essence of all.

After the final departure of the Mahapurushas, several distortions of their teachings often happen, they masquerade as the genuine and original one and get popularity in its name. This is the reason that mystical interpretations, meaningless Mantras and occult practices of worship like Panchmakar, came to be prevalent during the medieval ages. Vulgar, debauch and depraved interpretation of Matsya, Mans, Madira, Mudra and Maithun were presented. Great yogis like Saint Gorakhnath came forward to restore the glory of Yog.

The second reason for the appearance of different doctrines and counter doctrines in the medieval age, was the imposition of ban on learning Sanskrit language for common people. A special class of persons monopolised it, so a number of Mahatmas on account of their low social status were deprived of the Vedic lore. Their followers produced thousands of Aagam books in local dialects parallel to the works of other sects just to prove their superiority. How ludicrous they have made the concept of the Chakras in the physical body on account of not properly following the reality? Generally people know of seven charkas in the body, in Saubhagya Lakshami Upnishad nine Chakras have been described. The disciples of Kabir Sahab have given many more chakras besides them and try to install Kabir Sahab at the apex of them. Sant Puran Singh ji accepts fourteen chakras and believes them to be the domain of Gugu Gorakhnath ji. Guru Nanak Deo ji has been described to have gone above these chakras and to be living in the Mahamahimavati Bihangampur (महामहिमावती

विहंगमपुर). I would not further go into the descriptions of sectarian rivalries which were going on unbridled in the past. I now discuss your question.

Actually these chakras in the body are metaphorically described. The Mahapurushas through these symbols have attempted to explain the subtle mysteries of the spiritual worlds. These chakras involve the attempts to demonstrate resemblance between the physical body and the cosmos. For example it is imagined that there are seven regions below this earth – namely Atal – अतल, Vital – वितल, Satal – सुतल, Mahatal – महातल, Rasatal – रसातल, Talatal – तलातल and Patal – पाताल and six regions above it namely – Bhuvah – भुवः, Swah – स्वः, Mahah – महः, Jan – जन, Tap – तप and Satyalok – सत्यलोक, in the same way there lies below the spinal chord – Mooldhar Chakra which is Bhoolok, below it lies seven places Padtal – पदतल, Aeri – एड़ी Gitta – गिट्ट, Pindali – पिंडली, Janu – जानू, Jungha – जंघा, and Taragi – तड़ागी. The equivalent of regions above the earth are as follows – above the Mooldhar lies Swadhisthan, Manipurak – मणिपूरक, Anahat – अनाहत, Vishudh – विशुद्ध, Aagya – आज्ञा and Sahstrar – सहस्रार – these are seven Chakras or regions. Some called them the seven gates of Chakrayvuh, while others named them the seven steps of Bhakti – devotion - एहि महं रुचिर सप्त सोपाना। रघुपति भगति केरपंथाना।।

In several Upnishadas of Naigamic tradition like the second part of Akshyupanishad of Krishna Yajurved, they have been called seven preludes or initiations – भूमिकार्ये of Yog – (Asamvedan – असंवेदन, Vichar – विचार, Asansrga – असंसर्गा, Swapna – स्वप्न, Shushupti – सुशुप्ति, Turya – तुर्या and Videh Mukti – विदेहमुक्ति

In the fifth chapter of the Mahopnishad of Samveda, eight channels or mediums of knowledge are mentioned like Vivek, Vairagya, Shadsampatti (Sham, Daam, Shraddha, Samadhan,

Upramata and Titiksha) Mumuksha, Shravan, Manan, Nididhyasan, Sakshatkar. When these seven preludes or initiations get developed and ripened by seven fold steps of knowledge – Shubheksha, Suvicharna, Tanumanasi, Satwapathi, Asansakti, Padarathbhavana and Turyaga, they accrue the outcome and these seven initiations of Yog are more famous as the seven flights of stairs.

Subheksha or desire for goodness is the primary or the first stage. It means desire for attaining that which is pure, unpolluted that is stainless, eternal and the ultimate truth. The desire for the most desirable eternal truth is the first step of Yog, the auspicious beginning. But mere desire for God would not lead one to Him. Where to search Him? When good thoughts start surging in the mind, when restlessness and renunciation overtake inclinations towards God, good conduct begins. This is called deliberation or enquiry, gradually the attachment of the senses with objects become weaker and weaker, faith in God grows stronger and stronger. After this the third stage, known as Tanumansha occurs. Till now the devotee took the physical activities as his own. But now his body consciousness merges with his mind. The more the mind is distorted, the more it commits blunders, the more it is ordained the more it grasps the Swaroop – स्वरूप (Self) and grows introvert. As a result of solitary life and contemplation Satypatti – सत्यपत्ति, the fourth stage of Yog is attained. In this stage an awareness of that which is truth, of that which is eternal becomes powerful. Now the soul is roused, the mind starts concentrating on the stainless self. When devotion (Sadhana) is further elevated, the power of Asanshakti – असंशक्ति (detachment) becomes part of nature. The devotee earns the power to remain unaffected from favourable or unfavourable situations. This is called Asanshakti when Sadhana further develops, the sixth stage known as Padarthbhavani comes. Padartha means objects of enjoyments. Worldly persons seek day and night only the objects

of pleasure and are busy in amassing them. For a yogi of this stage such objects are non-existent. सीय राम मय सब जग जानी । करुं प्रनाम जोरि जुग पानी ॥ Such a stage is reached when the presence of God is felt in all the objects of nature. When the objects are non-existent where would the mind wander?

सरग नरक अपवर्ग समाना । जहँ तहँ देख धरे धनु बाना ॥ (Heaven does not appear to be so alluring and hell not so alarming to the Yogi of such a stage because he is now endowed with equipoise. He sees everywhere the active presence of his adored God). This is the meaning of the absence of the objects around.

When the Sadhana further grows subtler, the seventh stage, known as Turyaga – तुर्यगा is achieved. The Mahapurushas have compared mind with Turang (Horse) because it is very volatile always wandering and forceful. A yogi of this stage rides over such a horse of mind. He is no more a slave of mind rather he is now the controller of it. He can stop his mind whenever he wants (in contemplation or in breath or in the form or in the Brahma – Vidya – metaphysical knowledge) this is the stage of the sublimated mind – निरोधावस्था – The mind is no doubt restrained but it is still very much alive. When the mind (मन) is so quietened, when its throbbings or modifications stop, then it is annihilated. All the processes of mind are effaced. मन मिटा माया मिटी, हंसा बेपरवाह । जाका कछू न चाहिये सोई षहंशाह ॥ The yogi now becomes a yogi of the state of Hansha – indifferent to every thing – completely non-involved. Manas describes the features of Hans as follows :-

जड़ चेतन गुण दोष मय विष्व कीन्ह करतार । संत हंस गुन गहहिं पय परिहरि वारि विकार ॥ The creator created this world as an admixture of good and evil. But those saints who are like Hans (Swan-Like) separate milk from water and accept the milk of divinity and reject the water of perversions or deformations. Saints of such a stature are true Hans. If you offer grass to lion for eating,

can it survive? If you keep fish out of water, can it last any more? Similarly divine qualities are the food of a Hans like saint. If the Hans starts enjoying perversions, he is no more a Hans, he falls to the state of a crow. When the devotee aiming at the divine attributes, sublimates his mind and when his restrained mind dissolves, he is ultimately rewarded with the glimpses of the Supreme Consciousness. Such yogis are called Turyateet (beyond the state of Traya - A Vidēh, transcending body consciousness) and become Jeevan Mukta a man freed from the bondage of life. Whatever was to be attained has been attained, the truth which was to be sought has been achieved. So the yogi becomes now carefree. Nothing remains to be desired and he does not desire anything- जाका कछु न चाहिये – hence he is self contained like the emperor of emperors – सोई शहंशाह.

In the Aagam books the idea of seven steps or stages as the seven Chakras of the body has been given, for example Mooladhar belongs to Subheksha Yog, Swadhisthan Chakra is related with Suvicharana, Manipurak with Tanumansa, Satwapatti with Anahat, Asanshakti with Vishudh, Padarthbhavani Agyan and Turgaya with Shahshtrar Chakra.

Swami Brahmanand ji was a good saint who used to sing and write Bhajans. In one of his poems he has described the Kundalini Yog –

निरंजन पद को साधु कोई पाता है॥
 मूलद्वार से खींच पवन को उल्टा पंथ चलाता है॥
 नाभी पंकज दल में सोयी नागिन जाइ जगाता है।
 मेरुदण्ड की सीढ़ी बनाकर पून्य शिखर चढ़ जाता है।
 भेंवर गुफा में जाइ विराजै सुरता सेज बिछाता है
 शशि मण्डल से अमृत टपके पीकर प्यास बुझाता है।
 सब कर्मों की धूनि जलाकर तन में भस्म रमाता है।
 ब्रह्मानन्द स्वरूप मगन हो आप ही आप लखाता है।
 निरंजन पद को साधु कोई पाता है।

Brahmanand ji names the supreme stage as stainless eternal soul, 'Niranjan'. गुरु पद रज मृदु मंजुल अंजन. The dust of the feet of the Guru Maharaj has been likened with soft collyrium which opens the eyes of knowledge. The effect of such a collyrium has been described in the following lines – सुकृत षम्भु तन विमल विभूती । मंजुल मंगल मोद प्रसूती ।। The ashes which Lord Shiva has rubbed on his body denote nothing but the benign spell of the dust of the feet of Guru Maharaj.

There is one Shiva who is beyond virtues and sins and the second one is Lord Shankar who is virtuous. How do two Shivas exist? Actually - कः पूजनीयः? शिव तत्त्व निश्चः - Who is to be worshipped in this world? The answer is – that Mahapurush who has absorbed the quintessence of the elements of Shiva. Shiva means the enlightened state of Supreme reality. He who attains this truth is none but Shiva. Only virtuous souls are entitled to attain it. Virtuous persons of the present day by taking the dust of the feet of Sadguru and using it as collyrium attain the state of Shiv. Niranjanpad is the attainment of that absolute state after which even the supporting shelter of the Guru Maharaj is no more required, no more the collyrium is needed. Very rare saints achieve the state of Kaivalya and attain the ultimate knowledge.

What is the method of achieving it? मूलद्वार से खींच पवन को उलटा पंथ चलाता है – There are four petals of lotus in the Mooldwar (the main entrance) which look downward – by Sadhana they are turned upward. Mind, intellect, consciousness and ego are the four petals of the symbolic lotus and they are inverted, upside down. In other words they are inclined towards mundane or the material world. They should be checked from turning towards the material world. This is called Moolbandh. If we fail to restrain them, we can not perform Bhajan. They who are expected to contemplate, contemplate on worldliness. Mind remains busy in the transaction of matter, consciousness remains occupied with

the thoughts of the physical world, the operations of the intellect are confined to business like - judgments. Ego too is engrossed in worldliness, their nature, their behaviour is to be transformed. They are to be turned upward to concentrate on Ist (one's adored God). Mind is the faculty which generates thoughts, recurring contemplations on thoughts are done by consciousness. The intellect is the faculty which takes decision after repeated contemplations. When decisions are translated into action by Ego, Ego creates a feeling that the act was done by me. These are the four petals of the Lotus. Since they are inclined towards the material world, they are to be checked on priority basis. Mind should be kept engaged with the thoughts of God. If consciousness is to contemplate, it should contemplate on the Isht, if the intellect has to take decisions it should take decisions relating to God only and if Ego rises it should be the ego of God, God-motivated ego – अस अभिमान जाइ जनि भोरे। मैं सेवक रघुपति पति मोरे॥ 'only God is the doer not I', such a feeling is to be nursed. This is called Moolbundh. After this real Bhajan starts. This is the main entrance of Yog practice hence it is known as Mooldwar, the first window of self realisation. The winds of worldliness ever blow in the internal four regions of the heart, they are to be pulled and plucked and their current is to be turned towards the Ist. As soon as the practice develops the female snake is woken up. नाभि पंकज दल में सोयी नागिन जाय जगता है ।

Nabhi 'नाभि' means the centre, the hub where all kinds of Sanskaras – good and bad impressions or sacraments are centralised. In the triangle of this Nabhi – Kamal (Lotus of Navel) the female serpent (नागिन) lies coiled. Actually this female serpent is nothing but the Chittvritti. (the impulses of the mind) which lies coiled in the intervals of Sat, Raj and Tam – (सत, रज, तम) gunas (attributes). When these modifications of thoughts flow towards the material objects, they go on vomiting the venom of worldliness and torture men in horrible ways. Lotus in the navel is the symbol

of downward flowing six kinds of depravations – Lust, Wrath; Avarice, Attachment, Arrogance and jealousy. When they look upward the six depravations are converted into six properties – discernment, Renunciation, tranquility, self restraint, sacrifice, fortitude.

This is all symbolical. You should not take this symbolical lotus as physical lotus blooming in navel. Withdrawal of the mind from six depravations and directing it towards six properties has symbolically been said the awakening of the female snake.

या निषा सर्व भूतानाम् तस्यां जागर्ति संयमी॥ In the Geeta Lord Krishna says, "O Arjun! All the creatures lie in stupor in the world, symbolised as night. People running day and night and making frantic efforts, are only dreamers. Only those who have self restraint get awakened. The self-restraint is possible only when discernment, Renunciation, tranquility, self control, sacrifice and fortitude have been attained. Goswami Tulsidas ji also says the same thing. मोह निषा सब सोवनिहारा। देखहिं सपन अनेक प्रकारा॥ (All men lie in deep slumber in the night of Moha (Infatuation). Those who run day and night making fruitless efforts are only dreaming dreams. Then who wakes up from this lethargic slumber? सोई पुर पाटन बहुरि न देखा आई, एहि जग जामिन जागहि योगी। परमारथी प्रपंच वियोगी॥ Those who are Permarathi or in other words restless for attaining the Supreme opulence, abjuring the charms of the illusory world, are really awakened. Till the fellow is lying in slumber of Moha (Delusion), the female snake goes on biting him again and again, forcing him to take birth after births. The effect of the poison does not lessen, the creatures go on groaning and groaning. They can not finally even meet their end also because they are the part of God also. Neither total annihilation nor total bliss is possible. "जानिय तबहिं जीव जग जागा। जब सब विशय विलास विरागा॥ (You should take the creatures really awakened only when they have renounced all

the attachments with worldly objects). Thus we find that all the seers speak the same truth. As soon as the practice develops, ascent and decent of Bhajan (Meditation) is regulated by the breath. All the seers and sages have laid emphasis on it. श्वास प्रश्वास पर रामकहु वृथा प्वास मत खोय। न जाने यहि श्वास का आवन होय न होय।। (Do not waste even a single breath without uttering with it the name of Ram. No body knows whether the next breath would be possible to take or not). Lord Buddha says that you should concentrate on the process of breathing (on the process of inhalation and exhalation of the breath). The words and style changed no doubt from time to time, but essence of the truth explained by Mahapurushas is the same. Although the entire body is energised by the breath yet the sages have directed to observe closely the outgoing and incoming breath circulating from the nose to the navel, propped up by the spinal chord for the concentration of the mind and for turning it inward. The mind is ordained to stand and witness when does the breath enter and when does it revert? How long does it stay out before entering again? Not even a single breath should move without our notice, you have to fix up the Surati (mind's eye) on the breath and when the power to witness it develops very slowly you should consign the adored name of the contemplation with it (breath). The sound of OM should get blended with every incoming and outgoing breath. OM or RAM whichever name is suitable to you should be mingled with the breath. Now the female serpent is aroused and flows with the contemplation on breathing. This is known as the ladder of the spinal chord. In some Upnishads, Merudand (spinal chord) has been described as Veenadand (Typical Indian lute). By converting the spinal chord into ladder, the yogi through the breathing process gets installed on the summit of the void where all kinds of thoughts good or bad sleep forever. Only the awareness of the goal remains, nothing else crosses the consciousness. The yogi goes on watching vigilantly one for whom he had been

yearning since long but he never becomes inert or mechanical. With boundless love, the mind's eye (सुरति) gets perfectly centralised on the name, the breath blended with the name should be like an unbroken chord. In the words of our reverend Maharajji, 'The breath should stand erect like a bamboo only the rhythmic sound of OM-OM should go on flowing without break. No thought rises in the mind, no volitions from out side penetrates only the unbroken meditation goes on and on. This state has been named as Shunya Shikhar (Summit of void). A yogi of such a state is installed in the cave of the humming bee where he spreads the sheet of his Surata, (mind's eye) – भ्रमर गुफा में जाय विराजे, सुरता सेज विछाता है।

The sages have compared God with flower and mind with bee. A famous song of Sant Kabir which was very dear to Mahraj ji, gives the same connotation – फुलवा के छुअत भँवर मरि जाई। का कही कैसे कही को पतियायी॥ (The moment the bee touches the flower, it dies. What to say and to whom to say? Who would believe it). God is like a flower. The bee of the mind, which had been so restless for realising Him, stops the moment it climbs upon the summit of the void and becomes tranquil in the vacuous cave. But the bed of Surati (Mind's eye) is essential for this otherwise the mind would never be stationary. Surati is the name of the Mind's eye. Suppose while you are sitting here and are enthralled to see the rain of colours, someone comes and whispers in your ears that your child has fallen down from the roof and is hospitalised in an unconscious state, instantly you would lose the sight of the scenes you had been seeing despite the fact that your eyes and ears are open. Every part of the baby's body, the face the teeth the nose, hands, legs, eyes all clearly appear before your mind's eye. The sight of the object which is physically absent before you, is presented by the mind's eye which is known as Surati. With the help of this Surati the Bhajan is performed. A yogi reaches his goal by fixing up this Surati on the

breath. शशि मण्डल से अमृत टपके पीकर प्यास बुझाता है। Manna drops from the region of Moon, the yogi drinks it and thus quenches his thirst. When the Surati got fixed on the summit of void, a celestial light descends. The Supreme self who is immortal beyond death and decay, becomes comprehensible and perceptible. After attaining him, the thirst of the self is quenched for ever. No material achievements can ever quench his thirst. The self, which is the part of the Supreme self and hence the child of immortality can be satisfied only when it is linked with its root, it gets satisfied only after attaining its primeval form. Whatever was to be attained has been attained. Now whom to seek through Bhajan? What for Karmas are to be done? So he burns all his Karmas (actions) and rubs its ashes on his body (सब कर्मों की धूनी जलाकर तन में भस्म रमाता है). The same Karmas (actions) and practices which were so essential become irrelevant after the attainment, hence they are burned. It causes no damage of any kind. Its resultant ashes and its majestic grandeur now bedeck the body.

Shri Krishna in chapter – 4/16-19 of the Geeta says – O! Arjun even wise men and discreet persons are confused about Karma, Vikrama and Akram. No one can attain enlightenment without performing the Karma (action) all the sages and seers of the past could attain the state of actionlessness only after performing the Karmas “यस्य सर्वे समारम्भाः काम संकल्प वर्जिताः but the Karma which was started with perfection and which grew so subtle and keen that it rose above desires and thoughts, gets burnt in the fire of knowledge for ever (ज्ञानाग्नि दग्ध कर्माणं). The self realised Mahapurushas have described sages of such a state as Pundits (Seers).

The Lord says in the Gita (5/19) – इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः। निर्दोशं हि समं ब्रह्म तस्माद् ब्रह्मणिते स्थिताः।। “O! Arjun those whose minds got equipoise, they stand still and steady

in the void where the bed of the Surati lies unfolded. Now what is the relation of the still, steady mind with conquest of the world. Shri Krishna says निर्दोशं हि समं ब्रह्म – The Brahm (God) is stainless and even (सम), the mind of such a yogi also becomes stainless and even. So he merges with Brahm (God) – (तस्माद् ब्रह्मणि ते स्थिताः).

A reference of “Gyanagni Dagdh Karmanam” which occurs in the fourth chapter of the Geeta was given a while ago. Knowledge or Gyan does not mean memorising and producing by wrote memory some principles of metaphysics. In fact knowledge means the realisation which -dawns with the vision of God. In the tenth chapter of the Geeta (10/3), the Lord says. यो मामजमनादिं च वेत्ति लोक महेश्वरम् असम्मूढः समर्त्येषु सर्वपापैः प्रमुच्यते ॥ The mortals who realise Me (God) my supreme entity which is primeval having no beginning or end, are the real men of knowledge. Knowledge means the spiritual experiences which one gets at the time of realising God. If one does not go through practical process, no use of his delving deep in doctrines and dogmas. You can not know about the Himalayas by just seeing its drawing on the chart, you can know it only when you tread on it. Thus we see that knowledge means enlightenment which dawns at the time of fulfillment of the Sadhana (spiritual endeavour) in the form of restraint of the mind and the divine perception of God. Now nothing remains to seek because according to every sage whatever was to be achieved has been achieved. There remains no entity to be realised – Karmas (actions) are burnt for ever. Since there is no God beyond, so whom to worship now? So Bhajan also concludes at this point. “भजन हमारा हरि करें हम पाये विश्राम । (Now God would perform the Bhajan on my behalf, I am now totally retired this is the correct import of burning the Karmas and rubbing ashes on the body. At last he says “lost in the bliss of God, he sees Him in all and all in Him’ (ब्रह्मानन्द स्वरूप मगन हो आप ही आप लखाता है) when God owns, he does not leave a

devotee as a separate soul. जानत तुम्हहि तुम्हहि होइ जाई । – After knowing Him he merges with Him – The servant, the attendant goes forever only the master remains. ईश्वर अंश जीव अविनाशी । – This soul is the inseparable immaculate part of the immortal being. As soon as the root is touched during the period of correct practices (Sadhana), the part is effaced out and only the whole, the immanent whole remains. The part is dissolved, he finds Godliness diluted in himself. When God owns anyone, He grants His Godliness to him, He makes him also the master, never allows him to remain as servant anymore. So only He and He alone becomes visible everywhere in everything. (आपहि आप लखाता है). Every genuine saint definitely attains this state.

Swami Brahmanand has not elaborated the description of seven Chakras located in the body. But the inner meaning of the steps in the spinal chord can be followed. He has given the description of Mooladhar. Above this Chakra is situated Swadhisthan, Swa means yourself, Adhisthan means seat or habitation. In other words your faith in your swaroop (form) is fixed. Now it can not be dislodged. At this stage six petals namely Lust, Wrath, Avarice, Arrogance, Infatuation and jealousy are downward looking. When they look up they are turned into six glories – Discernment, Renunciation, Restraint, Endurance, Sacrifice and Fortitude. This is called the blooming of the Lotus.

When the Sadhana (spiritual endeavour) further develops, the Chakra named Manipur, comes. Ten petalled lotus is found there which are known as five Karmendriyas (organs of action) and five Gyanendriyas (sense organs). They now turn from downward to upward posture, to the direction of the Ist. The moment they are regulated, the Manipur is covered. The sages have compared every breath with Mani (Jewel). तात भगति मणि उर बस जाके । दुख लवलेष न सपनेहु ताके ।। (When this jewel of devotion is fixed in the heart of devotee, there is no room for even slight pain for

him in the world). The primordial nature of matter (Ashtdha) is converted into Ashtsiddhi (eight fold achievements). Some say that the lotus at this step is of eight petals. Since the yogi remains untouched by the mundane filth, so he has been likened with lotus.

The gradual progress of Sadhana (spiritual endeavour) leads to Anahat Chakra. Twelve petalled lotus blooms here. The ten senses were already present, now two more petals of mind and intellect (thought and judgment) join it and thus the twelve petalled lotus now blooms. The devotee is now capable of retaining the glories of God. He is not moved by the buffets of the physical world and advances on his path undaunted.

The Vishuddh Chakra, which comes next after this has sixteen petals. This body is composed of five elements – Earth, Water, Fire, Space and Air, the constituents of the material body. Within it lies a subtle body which is the world of mind and this is made of sixteen elements – ten senses – चतुष्टय अंतःकरण – Tejas & Pragyas. The divine light out breaks in it. कविरा मन निर्मल भया जैसे गंगा नीर। पाछे लागे हरि फिरें कहत कबीर कबीर॥ (When the mind becomes clean like the water of Ganga Hari (God) runs after me yelling Kabir! Kabir!) When the subtle body of sixteen elements becomes purified and perfect instantly thereafter occurs. Agya Chakra. Master and the servant stand here interface, they are represented as the two petals of this Chakra. The devotee now has only to obey. When the Sadhana further improves under his guidance, then the last chakra, Sahastrar comes 'Sahastra' means innumerable too. When innumerable inclinations and dispositions become God-oriented, when moving under the command of God not even a single disposition remains downward looking, 'विष्णु अणुः स विष्णुः' - the Supreme power which permeates in every atom, starts transmitting His realizations and gets him acquainted with His glories. When the Sadhak (devotee) fails to grasp, God Himself enables him to see His cosmic form

as it happened in the case of Kagbhusundi and Arjun. On seeing it the devotee gets dissolved in the same cosmic consciousness. God converts his body into His own abode. For the good of the devotee God Himself assumes the body of the devotee. He makes the saints happy and helps them despite the troubles and problems. 'जानत तुम्हहिं तुम्हहिं होइ जाई।' Now the nomenclature of jiva (Self) ends. God accepts it as His habitation

'राम भंगत हित नर तन धारी। सहि संकट किये साधु सुखारी' For the welfare of the devotee God accepts his body and his sufferings and makes the saintly persons happy.

To sum up the concept of Hatha, Kundlini and different Chakras is all aimed at turning the devotee into an introvert being. Most of the saints regard devotion (भक्ति) better than Chakra Bhedan because Bhakti (Devotion) enables one to easily cross all these stages. That is why in ancient religious books, there is no reference of them. The sages have said from time to time that the state of Godliness is achieved the moment mind becomes stable and stainless. For knowing it systematically and in detail, you should go through the Geeta which is Yog-Darshna (Philosophy of Yog). A critique on the Geeta known as Yathartha Geeta has been published by the Ashram. If you study it all your doubts regarding Yog and other things related with it would be removed forever.

The Scripture

Originally all the scriptures were oral, the disciples used to memorise them in ancient days. They were not in the form of written books. Five thousand years back Vedvyas for the first time put them in black and white. The four Vedas, the Mahabharat, the Bhagwat the Geeta and other important books were all compiled by him. He had himself written them but did not call them all Shastra. He did not say that the Vedas were Shastra. But singing the praise of the Geeta, he placed it on the high pedestal of the Shastra. He said "गीता सुगीता कर्तव्या किमन्यै षास्त्र संग्रहै। या स्वयं पद्मनाभस्य मुख पद्माब्ज विनिःसृता। (The Geeta is worth taking to heart after thoroughly understanding it because it is the voice of God, sprung from His lips). If it is so, why to bother about other Shastras? What is the need to collect them? Whatever valuable is found at other places, it is all derived from the Geeta. The philosophy of monoism is borrowed from the Geeta.

For detailed knowledge please read the Yathartha Geeta. For the attainment of every kind of wealth – spiritual as well as the material, read Yathartha Gita.

The Devotees
Shri Param Hans Ashram

Yogic Pranayam

(This talk was delivered by the revered Mahraj Shree on Sunday, dated 20-07-2003 at Param Hansa Ashram, Shakteshgarh before the devotees who were curious to know facts about Pranayam.)

Devout Gentleman !

Today your query is about Pranayam. Pranayam is part of Yog. This is a well-discussed term. People come from foreign countries to India to learn Pranayam and saints go abroad to teach it. It shows that Pranayam is a subject which evokes curiosity and reverence among common people everywhere. So it is noteworthy. Let us try to know what actually Pranayam stands for ? What is its real import ?

At first the question arises what is Pran ? According to Sanskrit etymology the root of this word is 'Un' which means 'to breathe'. When the prefix 'Pra' is joined with the root 'Un' the word Pran comes coined.

In the thirteenth incantation (Richa) of ninetieth Sookt (Group of Mantras) of the tenth part of the Rigved (Which is well-known as Purushsookta) it is mentioned that 'Pranadwayurjayat' which means the wind born of Pran of the Supreme being. The word Pran does not mean only breath or act of breathing, it means actually the life force which impels the inhalation and exhalation of breath and which in different ways in this world invigorates the powers of speech, hearing, smelling, seeing and the functions of the mind and which is the ultimate source of all energy. For this very reason all the creatures are known as Prani - animate beings.

The Signification of Pran has been elaborated in the Atharv Veda. In the Chandogya Upanishad Pran has been hailed as

'jyiesht' (Oldest) and 'Shrestha' (Superb or noble) In the Brihadranyank Upanishad Pran has been called a Force. In Prashnopanishad there is an ornate description of the Universe as Pran and Velocity (Rayi) . Pippaladi Rishi has answered in a sequence the six questions of Sukesha and other six Rishis in this Upanishad. Out of six questions the third question was put by Ashwalayan of Koshal who asked - "O Lord! Wherefrom this Pran comes ? How does it enter the body ? How does it get established after dividing it self ? How does it depart from the body ? How does it embody the external world ? and how remaining under the control of the soul it covers up the distance till the self realization is achieved ? ultimately how is it lodged in the soul ? "

The Maharishi answered that Pran is born of the Supreme Being. It appears out of the broodings of the mind - (Manokriten Aayati) It remains in the body, dividing it self in five parts - Pran, Apan, Saman, Vyan, and Udan. The Pran places Apan in the anus and the pelvic region below the point of navel which regulates the discharge of stool and urine. So far as Pran itself is concerned it moves through mouth and nose and subsists in the eyes and ears. Saman Vayu is situated in the central part of the body: It digests the food, burnt in the fire of Pran and circulates its essential juice equally in all the parts of the body which strengthens the seven minerals. Vyan Vayu while existing in the heart moves in the seventy two thousand nerves of the body and regulates them properly. Udan Vayu prevails in the mental region, mounts up and moves there. It takes men to the world of virtues if they perform virtuous deeds but it can throw them to vile and ignoble worlds also if they perform sinful deeds. Men performing mixed deeds of virtues and sins are taken to the human world.

The functions of the five Prans i.e. digesting the food- stuff, circulating the essential juice in the body, regulating the discharge of stool and urine and breathing process are common among birds and the animal world.

All the creatures take food and water and draw energy through them. These are natural functions and are not at all connected with Pranayam . Pran implies operations or the thought process of the mind which is to be regulated and turned beyond the world of matter towards the Supreme being. This is the technique of Pranayam. When the flow of thoughts become tranquil and steady it is known as Pranayam.

Mahabharat :-

Bhishma , the grand sire, while narrating to Yudhistir about the dialogues of Karal named as Janak and Maharishi Vashisht in the sub-section - Moksha Parva of the Chapter Shanti Parva of Mahabharat said that Meditation is the Prime duty of yogis. There lies their strength . The savants of Yoga have divided Meditation into two kinds - first the concentration of mind and second, the Pranayam. Pranayam is further divided into two kinds Qualified and unqualified Pranayama. The Pranayam in which the mind is related to the qualified or the attributes is known as Sagun Pranyama and the Pranyama in which the mind gets connected with the unqualified or the Attributeless is known as Nirgun Pranayama. The Hindi letter 'Sa' ('स') implies the Supreme Being, God. When the flow of thought of mind remains with the attributes of God, it is Sagun Pranayama. But when these attributes melt away and fuse gratuitously, this spontaneous state or the state of effortlessness is known as Nirgun Pranayama.

Except the time consumed in ablution and lunch or dinner all the time one must engage oneself in the Practice of Yoga. An intelligent Yogi should get mentally purified and keep his mind and senses away from sensual objects .When the senses are restrained, the mind becomes free from the contact of senses. At such a time the mind and the mental inclinations should be propelled towards God, totally rising above the world of matter which constitutes twenty four elements. We have heard from our

gurus that those who practice Pranayama in such a way, are rightly entitled to know Parambrahama Paramatma, the Supreme being. In short, turning the thoughts of mind from the material world to the direction of God, is Pranayama.

Shrimad Bhagwad Gita :-

Lord Krishna in the first source book - The Gita elaborating on Pran and Creation, says in the twenty seventh shloka (Couplet) "Sarvanindrya Karamani Pran Karmani Chaprey. Aatma Sanyam Yogagnau Juhvati gyan Deepitey (सर्वानिन्द्रिय कर्माणि प्राणकर्माणि चापरे, आत्म संयम योगाग्नौ जुहति ज्ञानदीपिते) :-

O ! Arjun ! "Sarva Indriya Karmani" It is the senses which work and 'Pran Karmani Chaparey' it is the Prans which work (Aatma Samyamyogagnau juharti Gyan Deepitey) actions of Pran are burnt in the Yogic fire which shines with the illumination of knowledge, Reading of some books and increasing one's own intellectual level through it, can never be called acquisition of real knowledge. Real knowledge according to the Gita is the efflorescence of the voice of soul and the way of living under its directions.

The Gita says - Adhyatmgyan Nityatwam tatwagyanarth darshnam. Etazagyanmiti Proktamgyanam yadto anyatha (Gita13/11) (continuously living and working under the direction and protection of soul and the direct perception of God is the real Knowledge) All other kinds of knowledge (except this) in this world is sheer ignorance or nescience. Laying emphasis on such a knowledge the Lord says that the operations of the Prans and those of all the senses, illumined with knowledge are burnt in the soul in the yogie fire of self restraint remaining fully conscious of the directions of God. The senses operate outside but mind, intellect, consciousness and ego work in the internal world. The stream of their performance is called Pran. The process of thinking

and its modifications goes on regularly in Pran. They do not have any set schedule or system but all the time they remain active. Channelising them all in the direction of God is called Pranayam.

How to regulate them, is given in the next couplet (shloka) -
 Apaney zuhavati Pranam praney apanam tathaparey. Pranapan
 gati rudhwa pranayam parayanah (4/24) – some yogis offer or
 sacrifice Apan Vayu in Pran while others sacrifice Pran in Apan.
 By doing so they restrain the movement of Pran and Apan and
 thus acquire the skill of Pranayam.

Pran means the breath you take Apan is the breath which you
 exhale. In other words the act of inhalation and exhalation is known
 as the sacrifice of exhalation and inhalation. When the mind's
 eye passes through the breath, it should stay on the Apan (act of
 exhalation), similarly when it rises from Apan it should stay on
 Pran (inhalation) Pran is poured into Apan & Apan into Pran - no
 interpolation of any other thought or emotion in this act should be
 allowed. When the breath is inhaled one should mentally utter
 'Om', when it is exhaled one should repeat the utterance of 'Om'.
 This is how inhalation and exhalation is regulated. 'Om' and
 Pranav are synonymous. When the practice grows subtle by and
 by, 'Pranapan gati Rudhwa' - The act of inhalation and exhalation
 is totally suspended. When thoughts do not intrude from inside or
 outside, the state of Pranayam begins. Now the transactions of
 breath are stopped - the breathing is channelised. Such a
 channellisation is called Pranayam.

Innumerable are the waves of thoughts in one's mind. One
 fails to get peace due to the presence of these thought-waves.
 Many a time people are deprived of sleep. But there are some
 such thought-waves which guard us and so have godly attributes;
 they transmit divine experiences. But there are some such
 thought-waves, which have devilish properties and are the cause
 of spiritual fall. Hence they are to be dropped. In this way through

the subsidence of the recurrence of both knowledge and Nescience through regular practice, the flux of breathing becomes steady- This is the zenith of Pranayam. Pranayam is nothing but consigning our thoughts to the flow of Pranav or to any tiny name of God like OM or to the mechanism of yoga.

Out of such a restraint the result of the Yagya (Sarifice) is born - that is the realisation of Eternal Brahm (God), the contact with Him is now stabilised.

**“Yagya Shishtamritbhujo yanti Brahma Sanatanam.
Nayam Lokoastyayagyasya Kutoanyah Kuru Sattam “
- (4.31)**

At the time of the culmination of Yagya or in other words at the time of the restraint of mind and its dissolution, whatever the Yagya (Sarifice) leaves behind as residue that is nectar. Only God is Beyond the grip of Death, only He is immortal. The person who performs such a sacrifice gets entrance into the region of immortality. Only God is the eternal truth, He is everlasting, He transcends Time. He is all encompassing, so He is called Brahm. The performer of this yagya is bestowed with the nectar of knowledge, gets acquainted with that Immortal Element which is called God. After knowing Him he lives in Him.

Now the question may crop up who is authorised to perform Pranayam or this Yagya (Yogic method) ? Lord Krishna says, "O Arjun! if a man does not perform such an yagya he is not provided with second chance of getting human body and hence gets deprived of peace hereafter. In other words only human beings with corporeal frame can claim the right to perform yagya. No animal, no bird can avail of the facility to perform yagya. Only human beings with the rare gift of human body can get this advantage wheresoever they are born. People born in the North Pole, in India, in Arab world or in Australia , all have equal potentialities to perform this Yagya. This is the mandate of the

Gita which belongs to an age when caste, Creed, Sects and communal organisations had no existence. The Gita offers the methods for the alleviation of the mental worries and all kinds of miseries. It speaks of a procedure to attain divine bliss, eternal life, never ending Peace and everlasting prosperity. “

Yogeshwar Shri Krishna again throwing light on the mode of Pranayam says, “Sparshankritwa Bahirbahan chakshu chaivantarey Bhruoh. Pranapanau Samau Kritwa Nasabhyantara Charinau (5.27) “

“Sparshankritwa Bahir Bahyan” means after abjuring the external contacts (contact of the senses with worldly objects), fixing the eyes in between the two eye brows on the front point of nose (where the glance falls straight there the vision is to be kept steady) the mind's eye is to be placed stable. it is not the eyes but our thoughts which see, it is our mind's eye which sees. So this mind's eye is to be diverted to witness the process of breathing carefully to see how the breath is inhaled and how it is exhaled.” Nasabhyantar Charinau” means - try to see the breath moving in and out and hear what does it spell ? You have only to witness the breathing and hear what does it say ? The breath of a devotee does not utter any word except “Om” or Pranav. After converting your mind into a non-aligned witness centralise it on the resounding word-sound emanating from the process of breathing. People do not inhale only air. They inhale the thought-waves also floating in the atmosphere. Similarly while exhaling the breath they do not only exhale carbondioxyde, they exhale the waves of good and bad thoughts also along with the breath. So keep an eye on the inhaling and exhaling of the breath and be watchful that nothing except the ‘Naam’, name of the Lord Shuttles on the breath.

During the beginning period of Sadhna the sages have laid emphasis on the practice of Counting of any name of the lord but Pranayam is an advanced stage in which the name of the Lord

has not to be diluted in the breath separately, it is already blended with the breath. So in the Pranayama only an eye is to be kept on the movement of the breath - how it comes and how it goes. There is no need of contracting or expanding or withholding the breath. You have only to ward off other thoughts except the name of the Lord.

"Yatendriya manobudhirmunirmoksh Parayanah, Vigate chhabhayakrodho yah sada Mukta Eva sah (5.28) That Muni (saint) is always emancipated who has conquered his mind, intellect and senses and is above desires, fears and wrath, but what does he get out of his emancipation? "Bhoktarum Yagyatapsam Sarvalokmaheshwaram, Suhridam Sarvabhutanam Gyatwa Mam Shantimrichhati -(5.29).

"That entity in which all yagya, penance, canons, abstinence merge is none else but 'I' and the return which one gets after observing them is nothing but my sumtotal O ! Arjun ! The fellow inhabits in Me and attains My immortal form". (Zanati Tumahi Tumahi Hoi Jai !) 'after knowing Him the individual merges with Him'.

Thus the Gita also enjoins that Pranayama is nothing but the blending of thought waves with Pranava through the contemplation of the inhalation and exhalation of breath.

No body can do Pranayama on his own strength till God explains it, In the Gita the lord says - Aham Vaishwanaro bhutwa Praninam Dehmarshritah.

Pranapan Samayuktah Pachamyannam chaturvidham (15.14)

O ! Arjun ! I am present as Vaishwanara in the heart of all the creatures I assume the form of fire to digest four kinds of grains wrapped with Pran and Apan.

All living creatures take different kinds of food. A lion is carnivorous, even the vegetarian elephant takes food in great

quantity, it seems it is God alone who from inside manages the digestion of food .

But it is not true ! Aahar (food) is that which nourishes the body so it is called Aahar. But that which nurses the soul is nothing but Bhajan which is the only food of it. "Annam Brahmeti Vyajanat" (Taittiriya Upanishad/Bhrigu Walli 1st Mantra) – "The grain is Brahma. Bhrigu Rishi obeying the instruction of his father Varun took grain, Pran. eyes, ears, mind and speech to be the gates of Brahm attainment. He undertook penance with the faith that grain is God. For a devotee Brahma alone is Anna (grain)

All fourteen kinds of fires like Sanyamagni (fire of restraint) Yogagni (fire of Yog and others) referred in the fourth chapter of the Gita are collectively known as gyanagni (fire of knowledge) God seated in the region of heart transmits knowledge and digests all the four kinds of combined grains (Ann) through inhalation and exhalation of breath.

The same name passing through Vaikhari, Madhyama, Pashyanti and Para-the four ways, develops, gets ripened and attains the state of Paravani, We do not know when our Naam jap is on correct and when it is on the wrong track if God does not point it out. God says that it was actually He who makes the grains assimilated. Whatever one gains through Bhajan is the gift of God 'Jaakey Rath par Kesho', Taa Kahan Kaun Andesho' ! To sum up our Pran in its natural form is unregulated uncontrolled, to direct its flow in the channel of Pranav is Pranayama.

Patanjali Yogdarsan:-

According to Maharishi Patanjali, the author of Yogdarshan - there are eight parts of Yog - Yam, Niyam Asan, Pranayam, Pratyahar, Dharana Dhyana and Samadhi. Pranayama is the fourth in order. When we devote ourselves to the contemplation of the self, Pranayama is the fourth terminal which has no use in the

worldly life. During spiritual Pursuits also, the order of Pranayama comes after yam. Niyam, Aasn, are mastered well, so those who practice Pranayama from the very beginning and wish to derive physical and material benefits are in utter delusion -

There are five kinds of Yam – Ahimsa (non-violence) satya (Truth) Asteya (non-stealing) Brahamcharya (Celebacy) and Aparigrah (Possessionlessness) Himsa (Violence) is one of those disorders which cause degeneration of the soul . The process of the ennoblement of the soul is switched on by Ahimsa. Physical body is nothing but an outer garment. The devotee has to be firm in his efforts of knowing the truth and maintain celibacy. Renunciation of the possessions is very important and unavoidable. If you want to amass wealth, amass the wealth of God in your heart. After going through all these stages of yog the observance of the directions of Shauch (Cleanliness) Santosh (Contentment) Tap (penance) Swadhyay (Study of Self) and Ishwar Pranidhan (meditation) start. By following these directions one achieves capability for Aasn. In the forty sixth maxim 'Sthir Sukhasanam', Lord Patanjali says that Asan means stable and convenient mode of sitting. Many a trader sit from morning to evening in one position and feel pleasure in it. But this is not the attainment of the perfection of the sitting posture. Real pleasure depends on the mental state. of a man, never on the postures of his physical body, Despite all the material wealth at the command of king Dasharath, his eyes were full of tears pining for a nap, Mother Kaushalyas's last days were spent only in shedding tears. Notwithstanding the abounding provisions, sometimes the mind gets so hurt that men retire into seclusion and do not come out for days together but this in no way can be termed as steady Asan. There is no feeling of delight in such forced Asanas.

While explaining the way of natural Asan The Mahrishi directs - (Prayatna shaithilyanantya Samapattibhyam) (2.47) when all the efforts put in mastering yam and Niyam get loosened or in other

words become spontaneous, perfection of Asan is attained, and the mind then gets attached with God. To be more clear the Asan is perfected only when the mind is linked with God. If Asan means placing the body in one sitting posture where is the need of devoting the mind to God ? Asan is not at all connected with the twisting of limbs or demeaners or poses. There has been a great saint named Ashtavakra, whose limbs were crooked from eight places. He could not straighten his hands and feet. what asanas could he perform ? But despite all such physical deficiencies he became the top Mahapurush, yogeshwar and seer of his age. Our grand gurudeo, the guru of our guru Maharaj had a broken leg. it could not even bend. but gurudev was divinely directed to go to the temple where he was sitting to meet him as he was destined to be his guru, Even in the pitch dark night the great guru could be traced out. He was a real spiritual luminary. He had unique capability to kindle the spiritual candle of Yog-Sadhana in others He had mastered. the skill of transmigration of his soul in to the souls of others. Despite such attainments he never practiced any physical exercise. Actually the Asan gets perfected only through the devotion of mind to God and the gradual release and unlocking of yam-Niyam which happens with practice, It is possible through spontaneous concentration. The mind becomes stable unwavering and steady.

Tasmin Sati Shwas Prashwas yorgati Vikshedah

Pranayamah

- (2.49)

Pranayama is nothing but the stabilization of inhalation and exhalation of breath after mastering the Asan.

We inhale breath and exhale it. When we inhale, we inhale the divine properties like Yam Niyam etc. and when we exhale we exhale disorders like lust, wrath, love, hate etc. when their egress and ingress subside in other words when the thoughts do not germinate in the mind or when the good or evil ideas from the

outer world do not enter only then the Pranayama becomes possible. It is nothing but the subsidence of passions born of the movement of the inhalation and exhalation of breath.

Pranayama is not done or articulated, it only happens. Yam and Niyam are meant for practice, when the practice is perfected the state of Asan comes and the moment Asan is accomplished Pranayama occurs. Pranayama means steadiness of the process of breathing which results in the inner and outer thoughtlessness. The Pran starts flowing in one direction and modifications of the mind stop, that is our goal.

Since Pranayama is our goal so the Maharshi tells us the method of Pranayama - *bahyabhyantar Stambh vritti desh kala Sankhyabhih Paridrishto deergh sookshamah* (2.50) 'while observing the inhalation and exhalation of breath witness the wanderings of the mind. Outer impulses are those impulses which lead to the external disorders, to the world of matter to the world of darkness and attachment. The internal, impulses lead to Discernment, Renunciation, sublimation, power of Retention and trance'.

The suspended thought becomes stationary, thought which assumes the identity of Name or Form. When we view it with reference to time place and numbers it grows deep and subtle. If you watch the wanderings of the mind in the regions of lust, wrath, attachments, hatred and numberless desires and passions. You would find that as the mind moves in regions of attachment, it identifies itself with them. You should also watch till what time it stayed there. 'Sankhyabhih Paridristo' - Count the moments it spent there. You should force your mind to revert to the practice of meditation, to retained stationary thoughts or to the Name or the Form of the Lord; you hold it there. If the mind or thought is inward you analyse whether it is lodged in Discernment, Renunciation or in other areas of the like. If the mind moves in the

area of Renunciation. You will find that it adopts the place. By the help of numbers you can count the moments, or minutes of the time the mind stayed there, then again pull it to the retained thought. In this way the wanderings of the mind are controlled, the thoughts flow in one direction and Pranayam becomes easier, becomes deep and subtle.

Throwing light on the accomplishment of Pranayam Mahrishi Patanjali says— 'Bahyabhyantara Vishayakshepee chaturthah (2.51)' ————— "When the waves of inner and outer world subside, the fourth stage of Pranayam comes. There is no reference of this fourth state in the popular proposition of three-staged Pranayam – Purak, Kumbhak and Rechak. When the effort is made to regulate the thoughts and when they flow in a natural way undisturbed, that is the fourth stage of Pranayam. Where all the convulsions of mundane or spiritual thoughts sleep, there lies the matured state of Pranayam. 2130-

Thus we see that for Pranayam we have to quieten the leanings, stop the flow of ideas, and direct the movement of mind in one direction. It is never the twisting of our breath. Breathing in children is found to be like children, in old man it is like old men, in young persons it is like young ones, in diseased men it is like diseased people. The natural breathing is the routine of the corporeal body, which is constituted by Kshiti, Jal, Pavak, Gagan and Sameer. It is an old saying -that the human body is nothing but a bubble of water. The scientists have come to conclusion after research that the human body consists ninety four percent of water, only six percent of it is solid. So it is correct that it is a bubble of water. The body has the elements of earth, water, space, fire and wind. Breathing makes life possible. Please! do not obstruct the system provided by nature by increasing or decreasing the flow of breath. This would in no way help the attainment of Pranayam because Pranayaam requires restraint of leanings and thoughts, spurt of material or non-material ideas

in the mind. It is the chain of unchannellised concepts rising from the act of breathing which is to be restrained, not the act of breathing itself. If too much twisting of breathing is done, it is sure to cause some physical ailment. What you have to do is only to pledge the movement of your breath with the 'Name' or 'Pranav' and fix your mind at the feet of the Sadguru or in Brahm Vidya. All the systems of yog are comprehensively found in it. There is no other place where you can take your mind except this trio. By stabilising the breath and coursing its flow towards self-realisation you can master Pranayam.

"Tatah Kshiyate Prakashawaranam" (ततः क्षीयते प्रकाशःवरणम्") (2.52) -The moment Pranayam is accomplished, the curtain of Sanskaras (impressions) between you and the Light or God (whose form is light) stands thinned. There is one more benefit from Pranayam." Dharnasu Cha Yogyata Manasah" (2.53). (The mind develops the power of retention). Generally people use Pranayam for curing physical ailments but the author of Yog-Sutra, Maharishi Patanjali ordains clearly that Pranayam smoothens the path of God-Realisation and develops the mental power of Retention. In the beginning the mind has neither the ability of restraint nor retention. As you start counting the name within twinkling of an eye the mind slips out and starts roaming. It can not retain the Name nor the Form but when the Mundane or outward flowing thoughts get quietened and start flowing with Pranav, when the obstructions do not block the way at such a time mind gets the power of retention. After the state of Pranayam if you wish to manage your mind to stay in Nam you can do so, if you want to tie it up with Form you can do it also, the mind's eye would stand still. Just as you see your reflection in the mirror, so you can see your own Form clearly and distinctly.

Maharishi Pantanjali holds the same view about Pranayam which the Gita propounds. For Pranayam you should neither shorten nor lengthen the breath. Only you sit in a calm posture

and try to be aware of the ingoing and outgoing breath, how much time it stays inside and how much outside. When the mind starts observing it, drop the Name in the stream of contemplation quietly. When you inhale you should utter Om and when you exhale repeat it. For some days it is to be regularly practised. Thereafter there is a stage of contemplation known as Pashyanti Vani Jap. When it comes the name gets blended with the breath and the Name gets activated.

The breath does not utter anything except the Name. You have only to keep your mind upright witnessing objectively the transaction of breath as-how it enters, how much time it takes in staying and how it goes out. The moment the Name blends with the breath, gets activated and the mind's eye fixed, a sweet music would automatically emerge. The Jap would flow in a natural rhythm.

Lord Buddha :-

Generally people think that Lord Buddha has evolved a new technique known as Vipashyana or Pranapansati but this is not so. He also says about inhalation and exhalation, the same thing which our ancient scripture, the Gita expounds or which Maharishi Patanjali or any other accomplished saint advocated . When the Father of Gautam Buddha fell sick, he expressed his desire to meet and have Darshan of Tathagata. Lord Buddha went there and said,"O King ! you practise Jap of Pranav and concentrate your mind on your breathing. We also do it. You should not feel grieved or sorrowful. Try to concentrate on Panapan (breathing)"

Sufi Saint :-

There is a direction in the preachings of Sufi Saints and the Koran too that one should restrain and regulate the 'Nafsha'-(senses) If even a single breath moves without the Name of the Lord, it means it is lifeless. In other words it is your virtual death.

Thus we see that all the Mahapurshas who treaded this path of divine practice, reach the same conclusion. When unaccomplished, immature saints occupy their places, they create friction and fissures in the society.

Ram Charit -Manas :-

Goswami Tulsidas has presented a metaphor of Pranayam in Ram Charit Manas. When Hanuman came back after locating Sita, Ram asked." O ! Hanuman did you see Sita ? Is she alive ? How does she protect her life? , (Kahahu Taat Kehin Bhanti Janki, Rahati Karati Raksha Swapran Ki), - Hanuman replied - (Nam Paharu Diwas Nisi) " "O! Lord ! your Name constantly guards her (Dhyan Tumhar Kapat) - " Her mind is fixed at your feet" (Lochan Nij Pad Jantrit Pran Jahin Kehi Bhat) - Her mind's eye is fixed at her goal i.e. the revered God, that has locked it. No other thoughts can enter her mind. Under such conditions how and from where the life breath of Sita can slip out ? This is the example of true Pranayam.

Lord Buddha says " O! my disciples ! live in the yog-tight compartment as long as you are waking, when you retire for sleep, sleep with the constant echo of it, so that no untoward things happen, no other thoughts or disorders creep into your mind to defile it. If you happen to see dreams, see the projection of your practices of the Sadhana of God only. Thought must flow in one direction."

Swami Parmanand Ji. :-

The revered Mahraj Ji used to say " Jaagat Mey Sumiran Karey, Sowat Mey Luv Lai, Surat Dor Lagi Rahey Taar Tuti Na jai" - you should remain engaged with the remembrance of God as long as you are waking, When you retire for sleep, you should after tying your mind to the contemplation go for sleep so that while you get

up you find your mind's eye clung to the same point. You should keep guard that the chain of contemplation does not break. The Surati should remain all the time on its toe linked with the soul discarding the material world.

Before coming under the refuge of gurudeo one gentleman had informed me that his uncle could withhold his breath for one hour. I enquired from him how long he could withhold it. He replied "fifteen minutes". Out of curiosity. I further enquired 'How did you practice it?' He informed "you should retain your breath inside for as much time as you take in inhaling it taking almost the time in exhaling it, when you inhale your breath you should chant- "Om Bhurbhuvah Swah tatsaviturava rendyam", When you retain your breath you should chant - "Bhargo devasya dhimahi" while exhaling your breath you should chant "Dhiyoyo Nah Prachodayat". In this way you have to chant the Gayatri Mantra in three parts. As you inhale breath think of God Brahma, at the time of its retention think of God Vishnu and while you exhale it think of God Mahesh". I had not seen God Brahma, so how could I think of him ? so I could not translate his teachings into action.

After joining the order of gurudeo I met one of his household devotees who used to perform some practices in the name of Yoga. He told me that a number of practices were to be made for Pranayam, for example taking breath from left nostril retaining it inside then exhaling it out ward. There after placing tight teeth over teeth the breath is to be inhaled swiftly swelling and contracting the belly. After this pull out a bit of your tongue making your lips globular, now inhale cool air inside this is called Sheetal Pranayam. Exhaling breath with humming sound like bees is called Bhramari Pranayam. Thus we find different kinds of Pranayam like Suryabhedhi, Ujjai, Bhastrika, Moorchha, Kewali, Plavini, Kaki, Bhujangi, and Kavi. Some people practice Moolbunndh some Jalandhar and some Uddiyan. Some adopt shadmukhi Mudra

some khechari while doing Pranayam. But our guru Maharaj never taught us any of them he did not even mention their names to us. Forcible intervention with the movements of breath is not our goal, we aim at restraining the interpolation of extraneous disorderly thoughts in the flow of meditation and take it to be Pranayam.

People generally believe that through exercises of breathing, they can protect themselves from mental disorders. But such safeguards are possible from any physical exercise. Such physical performances and postures might have medicinal use when one is afflicted with ailments but wasting time in learning Kumbhak etc. while we are healthy is not useful. It is as premature an act as bandaging the feet before they get hurt. In the modern age of advanced medical facilities the operations of Hath yog for removing physical impurities have no use. On account of such occult activities, words like yog, Asan and Pranayam have lost their original connotation and utility. They create confusion in pursuance of yoga and deform the society, It appears one sentence like "Shwashprashwas yorgati vikshedah". (The suspension of the act of breathing) has misled the devotees. The sentence has wrongly been construed. Actually it means the suspension of egress and ingress of thoughts, it means the suspension of the vocation of mind, it never means suspension of breath. All the words and phrases like Shwas, Prshwas, Pranapan, Vahya-Abhyantara, vritti, have same connotation and aim at the same goal. Pranav stands for God, it is also known as 'Om'. You should chant 'OM'. Gradually the vocations of the mind would subside leaving behind the stability in your contemplation. You would attain the state of Pranayam.

Maharaj Ji used to narrate an anecdote in this reference. There was an industrialist He used to purchase at discount value all the goods of other traders who by evening failed to dispose them off. One day a trader approached him to sell his goods. The

industrialist enquired about the merchandise. The trader replied that every body made only enquiries about it but no one came forward to buy it. The industrialist asked "What was the price of your commodity ?". The trader quoted Rupees five hundred and said that the merchandise was corked into a bottle because it was a ghost who is to be always kept engaged in some kind of work, otherwise it would devour its master.

The industrialist thought that he had so many factories in so many countries, the business also was flourishing, under such conditions he needed such a person who should remain engaged in the work all the time. He instantly paid one thousand in stead of five hundred and bought it.

When the bottle was opened by the industrialist, the ghost jumped out and asked "any service Sir? The industrialist gave it a list of undone and half-done jobs which now he had to finish. The ghost finished all the jobs allotted to him within two days and presented himself again with his usual remark "Please ! order for some other work". The industrialist was now worried because he knew that if he failed to allot work to it, it would devour him. The frightened business man ran towards the jungle where he met a saint in his Ashram. He humbly said to him about his problems. He requested him to accept the ghost free of charge in addition he was ready to pay honorarium too. The saint asked where was the ghost and the ghost turned up. Promptly the ghost submitted "any service Sir"? The businessman replied henceforth the saint would allot the work as he had been transferred to him. The ghost said "O.K. let the saint now allot the work. If he failed to do it, I would devour both of you". The saint asked it to bring a big bamboo which it brought. He ordered the ghost to fix it firmly in the ground. The ghost complied with the order. Now the saint directed him to run up and down on the bamboo like a shuttle cock. Sometimes he

used to direct him to sweep the Asharam with a broomstick, or to bring fire woods or put the rosary from one place to another. He directed it to go on serving thus and when it was free it had to shuttle up and down on the bamboo stick. The ghost performing the endless jobs got emasculated, it fell down and died.

Explaining the allegory of this story Maharaj Ji used to say that it is our mind which is in the above story represented as the ghost, the breath is represented as the bomoboo stick. The Mahapurushas activate the breathing with spiritual vigour. In the beginning the mind remains fickle so it has to be collected from worldly objects and devoted to the chanting of the breathing. He directed to chant the Name with the breath. When you inhale, you chant 'OM' when you exhale you chant 'OM', keep watch that no other thought enters the mind. you can serve the master also when it is needed but soon after finishing the service get again engaged with your jap. Gradually by doing it the mind would get tardy, and languid. Only then it would become tranquil and lose its existence. Such was the practical form of Pranayam preached by Maharaj Ji. He used to explain, elaborate but never utter the word Pranayam.

In his daily preachings also the revered Maharaj Ji used to prescribe the practice of Pranayam but never under the name of Pranayam. He never wanted to attach unnecessary importance to it. On the occasion of guru Purnima which used to be celebrated at Ansuiya Asharam often a number of devotees even when the celebration was over were unwilling to go back to their homes Maharji Ji used to persuade them to go back so that their household duties were not ignored. He advised them to return physically but remain there mentally. After such instructions some devotees used to return to their homes, still few stubborn followers stayed.

After some days, when Maharaj Ji marked that they were now growing gradually less interested in further prolonging their stay and have become home sick, he instructed them to return. The homesick mind would not allow them to pursue their devotion there any more. So they were asked to go to their homes and chant 'OM' or Ram or any diminutive name. It is so because in future it has to be chanted with breathing. Then longer prayers like 'OM' Bhurbhuvah Swah or Om' Namoh Bhagwatey Basudevay Namah, or 'OM' Namah Shivay would not be possible to blend with the breathing, Tulsi Das says- Mantra Param Laghu Jasu Bas Vidhi Harihar Sur Sarv :- The mantra for Jap should be tiny like 'OM' or 'Ram' Select one Name and chant it and contemplate keeping in mind my form every morning and evening at least for five minutes, you would attain realization while remaining at your home. I would grant it even from my seat here. Bhajan is nothing but an awakening, it can not be written nor can it be narrated. It gets activated by some accomplished Sadguru only – 'So binu Sant Na Kahoo Payi' - No one can get it without the help of any saint. "

Thus Maharaj Ji used to instruct for letting the breath cosigned to the flow of 'OM' Practice is not to be done for Pranayam it is to be made for chanting 'OM' through the breath. The breath is not to be held or retained, only the thoughts of worldly objects or the operations of mind born of breathing are to be held. Pranayam is the result of the suspension of the flow of thoughts. It is a testimonial. Practice is to be made to master Yam and Niyam. Pranayam is a stage which comes after the restraint of thoughts. It is never the last stage of Bhajan, it is only an encampment. a halting place.

Om Sadguru deo Bhagwan Ki Jai
(Glory to the Sadguru deo Bhagwan)

An Appeal

The Gita since times immemorial is your religious scripture. The commentary on it has been published by the Ashram titled as Yathartha Gita, There is no base of logic in the commentary as it is not subject to it. Even an atheist would find the answers of all his queries regarding religion. Read this commentary thrice or four times all the doubts regarding religion would be removed. Only the words of a saint are the panacea for the sufferings of humanity as a whole. Hence go through yathartha Gita.

The Publisher

Meditation – “Dhyan”

Brothers and Sisters !

Your presence at this ceremonial occasion along with saints who have come from distant places in such big numbers denotes the immense popularity of Swami Om Prakashanand. We are all very happy. Some queries regarding the true nature of Dhyan (Meditation) have been forwarded to me for exposition by the saints. Many of them have attended Meditation camps at different places but failed to get peace. They have requested that we should also organise such meditation camps. One of them is particularly inquisitive to know – what is Meditation and on whom to meditate? There is a lot of confusion about it prevailing in the society. Let us try to remove it today in the light of the directions and preachings of our Gurudeo Bhagwan.

Meditation camps are being organised these days in India and foreign countries. Strangely enough they adopt different methods. Some learned organisers lay stress on the practices of the Shatkarmas of Hath-Yoga like Neti, Dhauti, Basti, Nauli, Tratak and Kapalbhati before starting meditation. Others prescribe to lie down on the earth and mentally see the limbs of body right from top to toe one by one and relax the whole body completely in such a way that you are not aware of anything else. They name it 'meditation'. In the tales of Tantra Moolbandh, Jalandharbandh or Mudras like Khechari have been described as aids to meditation. Some yoga scholars ask to concentrate on any flower or on letters like 'Aen' (ऐं), 'Klin' (क्लीं) or their sound. One Acharya of world fame prescribes Bhastrika Pranayam and directs to inhale and exhale breath fast like the bellows of an ironsmith. Meditation would occur after you get tired and exhausted. There are several Acharyas (instructors) of yoga who give running commentary of Mantras, which the practitioners hear and gradually try to enter

into an unconscious state. Some yoga guides ask to meditate on the figure of Gayatri or other deities, while others ask to concentrate on the vibration of the body. Thus we see that a variety of modes and methods are prevalent in the society. Under such conditions it is better to go to the ancient scriptures and epics to see what they speak on it.

According to the Ram Charit Manas, Dhyān (Meditation) is not the beginning of Sadhna, it is the result or fruit of it. The context occurs in the Aranya Kand. Maharishi Agastya was the top sage of his time. Dashanan (Ravan) could be killed only by the special arrow which he presented to Lord Ram. This great sage had thousands of disciples. Sutikshna was one of them. He was very innocent, out and out a simple hearted devotee. Impressed by his simplicity, the master allotted him the work of cleansing the rectangular seat of the idol of Lord Shaligram and giving bath to the idol. There was a river named Kaveri near the Ashram and some trees of Jamun (A kind of fruit of black colour) were there on the bank of it. Sutikshna used to pluck the fruits by throwing the idol of Saligram at them. When the fruit on the branches became unapproachable, he started pelting the said idol at them swaying his hands forcefully.

One day Saligram ji fell into the river. Sutikshna took dives after dives into the river to find it out but failed to get it. So he took a round black fruit of Jamun and placed it on the wooden seat. When the master came and tried to put a mark of sandal paste on the idol, his fingers got stuck into it (as it had become softer on account of bathing). Sutikshna was called and asked to explain how it was so ? how the idol of stone became so soft and yielding? he replied, "Puni Puni Chandan, Puni Puni Pani Salig Sad Gaye Hum Ka Jani ?" (On account of repeated bathings and marks of Chandan Paste Salig rotted. I do not know any other reason). The Maharishi was amazed to hear the explanation. He burst out

chastising him "What a strange seer you are ! go away and return here only when you find out the real God otherwise don't appear before me. As he was dismissed, so he had to quit the Ashram.

Since Sutikshna had been the inmate of the Ashram for long, he knew well the system of Sadhna. He built a cottage in the forest and started living there.

**"Rishi Agastya Kar Shishya Sujana
Naam Sutichhan Rati Bhagwana
Man Kram Bachan Ram Pad Sewak
Sapnehun Aan Bharos Na Dewak"**

With all his mind, body and action he was singularly devoted to Lord Ram. He did not even dream of any other God to rely upon. He got absorbed in spiritual contemplation. One day Sutikshna came to know that Lord Ram, his adored God, was somewhere round the place. He started cursing his fate –

**'Hey Vidhi Deen Bandhu Raghuraya
Mosey Sath Par Karihahin Daya'**

(O ! God ! would you be kind to one like me who is so foolish and crooked)

**'More Jiya Bharos Dridh Nahi
Bhagati, Virati Na Gyan Man Mahi'**

(I am not mentally so stable, I do not have the virtue of renunciation also. I do not have any quality, which might attract the compassion of the Lord)

**'Nahi Satsang Jog Jap Jaga
Nahi Dridh Charan Kamal Anuraga'**

(My practice of chanting the name is not satisfactory, I am alone and miss the company of saints also, my practice of yoga

too is not going on properly even the devotion to the Lord is missing, so why should He care for me). Such mental ramblings were going on. But soon he was reminded of one quality of God –

**‘Ek Bani Karunanidhan Ki
So Priya Jakey Gati Na Aan Ki’**

(The Lord has avowedly promised that he certainly grants his benedictions to one who does not depend on any one else.) when this idea occurred to him his mind stood reassured – “Hoihain Suphal Aaj Mum Lochan, Dekhi Vadan Pankaj Bhav Mochan” (My eyes would certainly be overjoyed to see the lotus-like face of the Lord who grants deliverance from the ills of the world). The moment his sentiments stabilised love-lorn, Sutikshna grew restless. No sooner the form of the Lord dawned in his heart than he sat down firmly on the earth, unwavering and steady.

**“Muni Mug Manjh Achal Hoi Vaisha
Pulak Shareer Panas Phal Jaisa”**

(He sat in the middle of the way, stable and staunch).

Was it any ordinary pedestrian footpath where Sutikshna sat down firmly in the middle of it. No! there are actually two ways in the world – Pravritti Marg (the path of active association with and interest in mundane affairs) and Nivritti Marg (the path of resignation from mundane activity). Pravritti Marg leads nowhere, it only throws one in the cycle of birth and death to wander about endlessly. Nivritti Marg is the path of devotion which after leading to the realisation of God finally ends as there is no being, no existence, no entity thereafter to seek for? Where would the devotee go? That is why when one moves on the path of devotion and goes on practicing the spiritual regulations and when the incessant flow of divine Love starts, God instantly appears in the heart – ‘Atishaya Preeti Dekhi Raghuvēera, Prakṛtey Hriday Haran Bhav Bheera’

When the Lord came near him – 'Munihi Ram Bahu Bhanti Jagava, Jag Na Dhyan Janit Sukh Pawa' – He tried to wake him up by different ways, but the Muni was deeply absorbed in Dhyan so could not be awakened. Then the Lord adopted a device. His Dhyan underwent a change. The Muni now got disturbed and stood up restlessly. The form which was installed in his heart, was now visible outside. The Muni on seeing Him physically there fell at His feet. Lord Ram said, "O! great sage! I want to have the Darshan of your Guruji. I want to go to him along with you." Sutikshna said, "O! My Lord! I know you are not going there for Darshan, actually you fulfill the injunction of my Guru who had said to me to come back to him only with real God. You are infact accomplishing it".

"Hari Vyapak Sarvatra Samana

Prem Tey Prakat Hohin Main Jana"

This is the truth that God is immanent, all pervading everywhere, He materialises Himself on account of only love. Sutikshana ji used to pursue Bhajan at that time also when he lived in the Ashram of his Gurudeo. In the beginning, he was serving his Guru and through service he got the technique of Bhajan. He was so evolved that he forgot his physical entity, his surroundings. "Kabahuk Nritya Karai Gun Gai". Many a time he used to start dancing and singing about the attributes of God. He was god – intoxicated. When God found that the flow of Love was incessant suited to the state of Dhyan, He appeared in his heart. When Dhyan stabilizes, God seems permeated every where. He seems to be guarding with his bows and arrows. He manifests Himself. Thus we see that Dhyan is the fruit, the result. Organization of camps of Dhyan is useless. One should try to learn how to practice Bhajan ? one should also know whose Bhajan is to be done? The technique is to be learnt. By and by love for God would grow but faith in one God should remain stable.

The moment the flow of love becomes continuous, God instantly reveals Himself. You would attain the state of Dhyān (Meditation). I repeat Dhyān is the result, not the beginning. One should learn in the beginning the restraint of senses, regulation of mind and should know who is one's adored God? After doing it, one should get involved in the Sadhana which leads to Divine love. It is the result of regular practice and firm faith. The state of Dhyān occurs later on.

Another context of Manas is also worth going through, it occurs in the Kishkindha Kand and refers to the deliverance of Bali. 'Jiti Pawan Man Go Nirasi Muni Dhyān Kabahuk Pawahi', First, breathing is controlled through the regulation of inhalation and exhalation of it. Then the impulse of thoughts which is stimulated through breathing and the surrounding atmosphere is to be overcome. Only after completely freeing the mind and senses from the stronghold of objects and their attachments, the Munis attain the state of Dhyān which is the fruit of constant and perpetual practice. 'Dhyān Kabhuk Pawahi' (Seldom get it). This is the result not the beginning. One should know first how to control the senses?, how to free them from the attachment of objects, how to regulate the movement of the breath, how to stop the velocity of mind. These are the pre-conditions without observing them Dhyān Camps have no meaning.

DHYAN IN THE YOGDARSHAN OF PATANJALI

Maharishi Patanjali, the great enunciator of the philosophy of yog has been an eminent sage. He defines yog as – 'Ath Yoganushashanam' – which means yog is discipline. What to discipline? In the next maxim he answers – 'Yogashchittavritti Nirodhah' – Yog is the regulation or disciplining the modifications of mind. Modifications are endless and they command speed also.

Mind moves faster than even wind. Regulation of its movement is Nirodh. We have to keep this nature of mind in control, under discipline. Suppose through arduous efforts we succeed in disciplining them, then what do we get of it? Maharishi says – **'Tada Drashtuh Swaroopeyawasthanam'** – the soul then gets established in the pristine form of Parmatman (God). Now the question arises – was the soul defiled before its restoration to the Swaroop? Maharishi answers – **'Vritti Saroopya Mitaratra'**? – as the Vrittis are so the soul becomes.

What are Vrittis? The enunciator of the maxim explains their nature – **"Vrittayah Panchtathyah Klishtaaklishtah"**. The modifications cause pain and miseries. They are of five kinds and every Vritti has two species. Sometimes they lead to distress, generating cycles of birth and death but at times they relieve also from them. The Vrittis are endless but are cognisable as criterion (प्रमाण), metathesis (विपर्यय) option (विकल्प), Sleep (निद्रा) and memory (स्मृति). Thus they are of five kinds.

The problem is how to regulate them? How to discipline them? **"Abhyas Vairagyaabhyam Tannirodhah"** – through practice and renunciation the modifications of mind are subjected and restrained. What is renunciation? How to start? Where the mind is to be centered? **"Klesh Karm Vipakashyairaparamristah Purush Vishesh Ishwarah"** – Nescience, self identity (अस्मिता), attachment (राग), hatred (द्वेष) and deliberation (अभिनिवेश) are the five causes of afflictions of human beings. He who is above the outcome of good or bad actions, he who is unrelated to their accumulations, is a special individual and may be called Purush Ishwara. They had no doubt their impact on this Purush prior to his spiritual attainments. But now he is free from it. Had the Vrittis not any relation with the individual how the idea of God being above their impact could be entertained. Such a one is Ishwara (God Himself). Time has no effect on Him. It can neither add nor subtract

God. Time has no access there. He is the Guru of Gurus, in other words he is Sadguru because he incorporates supreme Truth. **"Tasya Vachak Pranavah"** – He is called by the name – 'Omkar'. So chant His name OM and meditate on its gist – form (Arthswaroop). You would cross the hurdles as a result of it. The sage has made it here very clear that you have not to meditate on any one and everyone, you have to meditate on only the supreme Lord and chant only His name.

In the second chapter of Yog – Darshan entitled 'Sadhanpad' Maharishi tells us from where the Yog starts? **"Tapah Swadhyayeshwar Pranidhanani Kriyayogah"** – Penance (Tap), Self Study (Swadhyay) and Surrender (Sharnagati) to God is Kriya-yog. This yog has eight parts – Yam, Niyam, Aasan, Pranayam, Pratyahar, Dharna, Dhyana and Samadhi. Yam is of five kinds Non Violence, Truth, Non Stealing, Celebacy and non hoarding. Niyam also is of five kinds – Shauch, Santosh, Tap, Swadhyay and Ishwar Sarnagati. Shauch means Cleanliness of the conscience. Santosh connotes balance of desire, Tap means the mortification of mind and senses through austerity as per the will of the Isht (adored God). Swadhyaya suggests the study of the self or self evaluation as how much the mind is devoted to Bhajan, how much it depends on God.

Out of all these Tap, Swadhyaya and Ishwar Pranidhan (the three) are Kriya Yog. As soon as the three are translated into action, Bhajan starts (Yog begins) Ahimsa, Satya, Asteya, Brahmcharya, Aparigraha would follow by degrees. Thereafter Shauch and Santosh step in.

After Yam and Niyam the third part of Yog is Aasan (posture). **Sthirsukhmasan**. "Aasan means stable and comfortable sitting posture. A trader sits from dawn to dusk on his seat, is it the import of the word Aasan? No, when does the Aasan become accomplished ? The Maharishi says **Prayatna Shaithilyanant**

Samapattibhyam (When the efforts of practicing yam and Niyam become natural relaxed, and the mind gets fixed completely, then the Aasna is accomplished. If aasan means sitting at some external place, where is the need of tying the mind with the Infinite? Had it been so what would have been the use and meaning of phrase – relaxation of efforts? Actually Aasan does not mean any seat or sitting posture, it means the stability of the mind which tends to race hurriedly and wander untiringly. In fact Aasan becomes perfect only when the efforts made for attaining Ahimsha, truth, celibacy etc. turn natural, automatic or effortless and the mind gets established in the Supreme Being.

As soon as the Aasan is accomplished –

“Tasmin sati shwas praswasyorgativikshedah pranayamah”

(The inhalation and exhalation of breath stop and this cessation is called Pranayam. Pranayam occurs when neither the thoughts of external world nor of internal world germinate in the mind, when there is no commotion of feelings, this state is known as Pranayam. The operation of the breath ceases (the breath flows only in single direction). Thus it is clear that the Pranayam is not any form of practice. Practice is done for penance, study of self and surrender to one God. Practice has to be made for non-violence, truth and keeping away from hoarding etc. After regular practice postures become easy, mind becomes stable. The moment Aasan is accomplished, Pranayam occurs. This is the result of the observance of the rules of Yam – Niyam and other steps.

For attaining this state one has to pass through four stages – **“Bahybhyanter, Istambhvriddhi Deshkala Sankhyabhih Paridrishto Deerghsookshmah”**. External thoughts, internal reflections and stable thinking should be properly examined

through Time, Place and numbers. As a result of it Pranayam gradually becomes long and subtle and then turns stable. External thoughts generate either attachment or hatred, likes or dislikes, endless desires. Such passionwrapped inclinations throw us in the whirlpool of worldliness. On the other hand there are desires and inclinations which are internal and endowed with Reason (Vivek), Renunciation (Vairagya) Penance (Tap) (Swadhyay), Self study and contemplation of God. One should watch and examine in which area of consciousness (in the area of greed or attachment or desires) the mind was wandering, how much time it moved there, one should count the duration in numbers (because the clock or watch by that time was not invented).

At times this mind which wanders in the external world starts introspection and analysis of its ways of self control and rules thereof. It is found moving sometimes in the area of renunciation (vairagya) or in the field of continence (Brahmcharya), or in that of self study. But this too is in fact a wave rising on the surface of consciousness. By counting in numbers a constant watch has to be kept on mind to know how much time it stayed in the particular field. Then it should be pulled back to stand unwavering. One should try to control its speed and turn it to subtle unwavering state of motionlessness.

Our revered Guru Maharajji used to say – **“Ho! Guard your mind with concious alert thoughts. Only then the Bhajan is possible”**. When the breath is observed step by step thoroughly, it becomes long, subtle and stable. Then the state of Pranayam comes naturally. **‘Bahyabhyantara Vikshayakshepi Chaturthah’**. This is the fourth stage which comes naturally after the renunciation of external and internal contact of thoughts. Pumping in air, causing to swell the belly, then propelling it out and holding it there like the bellows of ironsmith, is only the perverted form of Pranayam. It is misleading but it masquerades

today as the real one. What wrong your poor breath has done? It infact invigorates power, if it stops, we will die. The rise and fall of five afflictions (Kleshas) like nescience, self identity (Asmita) does not affect physical body, it affects the movement of thoughts. Such thoughts are to be restrained, desires are to be controlled, not the natural flow of breath. As soon as the thoughts, the ideas emanating through breathing cease "**Tatahkshiyatthey Prakashavaranam**" the veil of light becomes thin and Pranayam is accomplished. The veil of Sanskaras which separates you from the soul becomes flimsy. **Dharanasu Cha Yogyata Mansah** – the mind develops the power of retention (Dharna).

The Maharishi delineates the nature of Dharana (retention) in the first maxim of 'Vibhutipad' '**Deshbandhshchitsya**' **Dharna** – Fixing the mind to some area or something is Dharna, Maharishi has already described two areas or locations for Dharna – firstly the Chanting (Jap) of OM and secondly meditation of God. In the beginning despite efforts the form of God eludes contemplation. Mind starts chanting OM but soon deviates and disgresses, it starts roaming or thinking about senseless things. But when the Pranayam is mastered the mind acquires the power of retention (Dharna) and the grasp of swaroop (Self) becomes possible. '**Tatra Pratyektanta Dhyanam**' Where the mind is fixed, there the conciousness continuouly flows and it is known as Dhyan. Dhyan is the fruit of such practices, it is never the beginning. Dhyan camps are useful for teaching how to restrain the senses? How to know? On whom to meditate? Camps for learning the methodology may be organised but they should not be called meditation camps. Dhyan is simply the result of the correct spiritual practices.

When Dhyan becomes matured– '**Tadevarthmatra Nirbhasam Swaroopshoonyamiva Samadhih**' – when the aimed object alone remains in sight, when the mind dissolves, when the

person who meditates loses the consciousness of his separate identity, it turns into Samadhi. "**Sam-Aadi – Sa Samadhih**" – the state which gives equanimity with the phenomenon which has no beginning, no end and which is the ultimate truth, the Supreme God, is Samadhi. Even consciousness dissolves here. '**Man Mara Maya Mari, Hansa Beparvah, Jako Kachhoo Na Chahiye Soi Shahanshah**' – The surface of mind which bears the imprint of illusion (Maya) is now lost. So where would Maya now stand. The separate entity of the witness no more exists, it has merged with the self. That is the ultimate aim of Yog.

According to Maharishi Patanjali, **one should meditate on the Sadguru and chant Pranav (OM)**. Sadguru is he who is free from impact of pain and pleasure, who is not separate from God, who lives like the Akal Purush (Supreme Being who is not subject to Time). Such a guru is the guru of gurus. Manas says– '**Balak Roop Ram Kar Dhyana**'– The child form of God can be meditated upon. Our revered Maharaj Ji used to say that a child and an accomplished saint are similar, live on the same plane. Such a saint may physically look grown but his nature is child like.

In the Geeta (11/43) Lord Shri Krishna has been addressed as "**Gururgariyan**" which means greater than gurus. Maharishi Patanjali's words like "**Poorveyshamapi guru**" have been used bearing the same meaning what Manas says – '**Tum Tribhuwan Gurudeo Bakhana**'. Such is the nature, state and quality of a Sadguru.

If you do not get such a genuine guru, do not be in hurry to accept any one as such. Till you get an exalted, self-realised Guru, you should serve saints, live close to them, chant the name and pray. There are lots of Sanskaras (imprints) accumulated through different cycles of births and deaths and they are like dirt and dross, acting like sheath or envelop between you and your soul.

The moment they are washed away God would guide your soul like a charioteer. He would instruct you what to do and what not to do. He would tell you also – “Look! There is your Sadguru”. Our revered Gurudeo was informed by God Himself that his guru was present in a particular temple. Maharaj Ji told us that he had seen that gentleman several times earlier also but could not identify him. People used to take him to be a lunatic and like them he also took him to be so. But it was God Himself who through Aakashwani (Divine Voice) informed him that it was he who was his gurudeo. He could recognise him only when God told him. If you want to do Bhajan do it at a secluded, sequestered place, do it like a lunatic. If you show off, you can not perform Bhajan. All the great saints who stand as milestones, looked like lunatics. Ram Krishna Paramhansh, Jada Bharat, Lord Mahavir, Kakhbushundi all looked during their period of Sadhana like lunatics. Our gurudeo and his gurudeo Maharaj too were taken as such during their period of penance. He used to say – “Wherever I went, people took me to be a mad man, street urchins pelted gravels and pebbles at me but when they happened to hear my words, they used to cling to me and say O! Maharaj Ji! How wrong ideas we had about you, astonishingly you came out to be such a great saint. Actually the great seers perform Bhajan in disguise. When a man is absorbed in his industry, he has no time for general behaviour and common courtesies. Those who read daily newspapers are found many a time so engrossed in reading that they are not aware of the passersby. If it is so with such persons you can imagine of a man who performs Bhajan and gets deeply absorbed in it. He does not know what goes on in the outer world. Bhajan is performed in a concealed way. Even the neighbouring person fails to know that the Bhajan was being performed. Thus sadgurudeo is a hard nut to crack but it is very easy to find him out - only know the method of Sadhana and engage yourself in it. Go on chanting the name, praying God and serving faithfully the saints and seers.

God would Himself show the path – **“Sant Vishuddh Milahin Pari Tehin, Ram Kripa Kari Chitwahin Jeyhin.”**— Once the Lord graciously happens to cast his glance at any one, the genuine saint (Sadguru) meets like a windfall. After you meet a sadguru, nothing remains to be achieved. After this Dhyan comes as the next step. But Dhyan is never the beginning stage. When the sadguru gives the clue of Sadhana, gradually the state of Dhyan is attained. The spiritual clues can not be found in books as they can not be put in black and white. Only by an accomplished sage, it is kindled in the conscience of a devotee.

DHYAN IN GEETA

Yogeshwar Shri Krishna speaks in the chapter – sixth of the Geeta that a yogi living in a sequestered place, abjuring desires, expectations, hoardings should restrain the mind and senses, then sitting in a stable posture, keeping his body, neck and head straight collect himself and meditate on Me. Here too Dhyan is not beginning of Sadhna. The devòtee has to fulfill certain pre-conditions like living in a sequestered place and restraining the mind and senses. The Yogeshwar (Lord of Yog) prescribes His own form as the object of meditation. It is important to note that the Geeta does not ordain to meditate on any or everything or every person.

In chapter 18/51 – 55 Yogeshwar Shri Krishna says for the attainment of my Parabhakti (transcendental devotion) the devotee has to abjure objects even words (speech) and has to lead a secluded life. He has to take little food, restrain the body and senses and is to be thoroughly devoted to meditation”. Here too Yogeshwara. Krishna has directed several precursory steps to be taken before meditation. He has confirmed and pointed out that his devotion was possible through meditation of some exalted yoga – Being (Yogeshwar).

The Geeta never speaks of the meditation on any Tom Dick Harry. In chapter 8/6 it says—

**“Yam Yam Vapi Smaranbhavam Tyajatyantey
Kaleyvaram**

Tam Tameyvaiti Kaunteya Sada Tadbhavbhavitah.”

It means – the person gets the same yoni (the form of existence) about whom he thinks at time of his leaving the body (death). Those who leave their body meditating on Me, attain my immortal, imperishable divine form which breaks the cycles of birth and death. So O Arjun! you constantly contemplate on me. Thus we see that Yogeshwar Shri Krishna prescribes meditation on His own being for liberation from cycles of birth and death for the attainment of immortal state and for final establishment in the element of immortality. Thoughts and contemplation of other forms of existence (yonis) undoubtedly grant those very forms (Yonis). This is indisputable. Concentrating mind on a flower or a lamp instead of God would not do. Discussing the same point the Yogeshwar further lays emphasis – “O! Arjun! You contemplate on Me and start the battle.” In the next couplet (Shloka) he clarifies the method of contemplation i.e. unwavering renunciation, leading a life of recluse, retaining the yog-technique in the heart and singular contemplation of My Being – ‘Chetsa Nanya Gamina.’ They are the methods of meditation. If other scenes and visions in place of God appear in the mind, the contemplation is not perfect. The notable point here is that the Lord has ordained to meditate on His own Being.

In the ninth chapter of the Geeta Lord Shri Krishna introduces Himself –

**“Avajananti Mam Moodha Manushim Tanumashritam
Param Bhavam Jananto Mam Bhoot Maheshwaram ||”**

(9/11)

"Not acquainted with my transcendental Being, fools take Me - the Supreme Master of all to be an ordinary human being." Do you know what the seers and sages are? They too by getting the transcendental touch get established in transcendental entity. The physical body of such a saint is mere habitation which houses him - "Sadhan Dham Moksha Kardwara."

In the eighth chapter, the Lord says - **"Yadaksharam Vedvido Vadanti**

Vishanti Yadyatayo Veetragah

Yadichanto Brahmacharyam Charanti

Tathey Padam Sangraheha Pravakshaye.' 8/11

O! Arjun! I would tell you in nutshell about Him whom sages attain and aspire for observing strict rules of continence, Yam and other rules. I would tell you about Him who alone is worthy to be placed in the heart. What is His nature?

**"Sarvadwarani Sanyamya Mano Hridi Nirudhya Cha
MoodhanyardhayatmanahPranmasthito Yogdharnam"
(9/12).**

He, who by controlling the doors of all the senses by restraining them holds the technique of yoga in his heart, establishes his mind in his intellect and chants the name Akshra Brahm - 'OM' meditating on 'Me' (My form) and leaves his body - consciousness, gets instantly Supreme state of realisation. 'Tyajandeham' means even the awareness of the body goes. 'Tatoyati Parmam Gatim'. The moment it happens, the ultimate goal is achieved. The Lord has ordained here to meditate on Him and chant the name of OM. He calls the method of performance - 'Yogavidhi' which is to be observed to stop the movement of the senses from digressing to worldly objects.

The Lord again emphasises -

**“Ananyachetah Satatam Yo Mam Smrati Nityashah
Tasyaham, Sulabhah Parth Nityayuktasya Yoginah
(8/14)’**

‘I’ am accessible to him, Now what is the benefit of such accessibility ?

**“Mamupetya Punarjanm Dukhalayam shaswatam
Napnuvanti Mahatmanah Samsidhim Parmam Gatah”.
(8/15)**

Such accomplished sages are no longer subject to transient rebirth which is the source of all the miseries. Now the question arises – who falls in the sphere of re-birth?

**“Aa brahmabhuvnalokah Punaravartino Arjun
Mamupeytya Tu Kaunteya Punarjanam Na Vidyatey.”
(8/16)**

Even the creator of this world and his world created by Him – animate and inanimate, the issues of Diti and Aditi known as gods and demons, all essentially are recurrent by nature, in other words take birth again and again in this world. ‘Punarapi Jananam Punarapi Marnam’ – they are all stuck in the cycle of birth and death and hence transient and full of sufferings. But O! Arjun! My devotee never perishes. The words of the Yogeshwar implies that those who meditate on others, they invite huge calamities. If you desire to perish you may go for mortal things or beings, if you want to attain immortal and imperishable state, you should rush up to the Yogeshwar.

In the closing chapter of the Geeta the Lord Himself speaks –
“O! Arjun! Do you know where God lives? –

**Ishwarah Sarvabhutanam Hridideshey Arjun Tishthati
Bhrahmayan Sarvbhutani Yantraroodhani Mayaya.”
(18.61)**

O! Arjun! God lives in the heart of all the creatures, "If He is so close why people do not see Him? Why do they not know Him? It is so because they are riding the vehicle of Maya which leads them astray. Then what to do? The Yogeshwar says –

**"Tameva Saranam Gachh Sarvabhaven Bharat
Tatprasadatparam Shanti Sthanam Prapsyasi
Shaswatam"** – (18.62)

Arjun! Take the refuge of God present in you with all your heart and soul, with all your devotion. Devotion should be singular, it would not do if it is divided partly in Pashupatinath, partly in Kamachadevi and partly in Bhaironath. If it is so it would defuse and would not do any good. So total devotion is required.

Suppose after breaking all the bonds with the beliefs, predispositions etc one takes the refuge of God what is the use of it? What would one get out of it?

'Tatprasadat Param Shantim' – By his grace you would get Supreme peace – not only this – **'Sthanam Prapsyasi Shashwatam'** – you would achieve a state which is immortal and everlasting. This is called the procurement of the quintessence of immortality and the imperishable state. But here too there is one lacuna. Even after the attainment of this state, strangely enough we have not seen God dwelling in every heart. So how to go to His shelter? The Lord says – 'O! Arjun! Listen a very confidential secret' –

**"Manmana Bhav Madbhakto Madyaji Mam Namaskuru
Mameyvaishyasi Satyam tey Pratijaney Priyoasi Mey."**
(18/68)

"O! Arjun! You concentrate your mind on Me, be My exclusive devotee, I assure you would attain Me."

**Sarva Dharman Parityajya Mamekam Sharanam Braj
Aham Twa Sarvapapebhayo Mokshayishyami Ma
Shuchah.” (18/66)**

Forget about all Dharmas, reject your dilemmas about the appropriateness of this or that way, only you come to My shelter – you shall be emancipated from all the sins.’

In the first two Shlokas quoted above the Lord says that God is present in the heart and directs to take His refuge. In the next two Shlokas He says to come to His own shelter. Now there is a great confusion where to go for refuge? Should the devotee go to the God located in the heart or to Shri Krishna standing out beckoning to take His shelter? The truth is that God exists in the heart undoubtedly but He can be attained only through Sadguru. That is the way. The Yogeshwar introduces Himself at several places in the Geeta that He was a Sadguru, a sage endowed with quintessence of truth.

So if you wish to attain God situated in the heart you have to go to the refuge of a Sadguru whole-heartedly.

Patanjali calls such a sadguru free from the impact of Karmas and miseries (Klesh – Karm – Vipak). He identifies him as God. Sanjay was direct witness. Whatever Arjun saw, that scene was seen by Sanjay also. Arjun received the vision from Shri Krishna, the same vision was obtained by Sanjay through the grace of Vyas, Shri Krishna granted the same which was granted by Vyas, Sanjay the visionary clarifies lastly –

**“Yatra Yogeshwarah Krishno Yatra Partho
Dhanurdharah,
Tatra Srirvijayo Bhutirdhruva Neetirmatirmum.”**

– (8/78)

Wherever Yogeshwar Shri Krishna and the noble archer of yog Arjun are, there abide good fortune, victory, splendour and

unwavering wisdom. O King! Pandavas would emerge victorious because victory dogs the footsteps of Yogeshwara otherwise it is impossible to conquer Nature – Lord Krishna is God-manifested and is endowed with the transcendental touch of divinity. He is the Lord of Yog.

When Arjun enquired how and from where he could get that knowledge, after knowing which nothing remains to be known, after acquiring which nothing remains to be acquired, God answered –

**“Tadviddhi Pranipaten Pariprashnen Sevaya,
Updekshyanti Tey Gyanam Gyaninstatvadarshinah”
(4/34)**

O! Arjun! approach a seer, surrender to him, serve him and through queries receive that knowledge which ends doubts forever, which removes nescience finally.

When God Himself stood before him, what was the point in directing Arjun to a seer? Actually Lord Krishna was Himself a seer who had not only seen God but Himself had attained the ultimate state of divinity. The Geeta is actually a dialogue between a guru and his disciple. Arjun says – ‘shishyasteaham’ – I am your disciple, lead me on. Thus we see that Shri Krishna directs to a sadguru, to his refuge. So the ancient scriptures prescribe to meditate on Sadguru.

NOTE :-

This discourse was given on 01-12-2000 by revered Maharaj Shree Adagadanand Ji at Kachhawan, Mirzapur, Uttar Pradesh, India on the occasion of the installation of the idol of Swami Om Prakashanand Ji, the finally departed soul. Maharaj Shree has resolved here doubts regarding the nature of Dhyana.

The first of these is the fact that the system is not a simple one. It is a complex system, and the complexity is not only in the number of components, but also in the way they are interconnected. This complexity is what makes the system so difficult to understand and to control.

The second of these is the fact that the system is not a static one. It is a dynamic system, and the dynamics are not only in the way the components interact, but also in the way the system evolves over time. This dynamics is what makes the system so difficult to predict and to control.

The third of these is the fact that the system is not a linear one. It is a non-linear system, and the non-linearity is not only in the way the components interact, but also in the way the system evolves over time. This non-linearity is what makes the system so difficult to model and to control.

The fourth of these is the fact that the system is not a deterministic one. It is a stochastic system, and the stochasticity is not only in the way the components interact, but also in the way the system evolves over time. This stochasticity is what makes the system so difficult to predict and to control.

The fifth of these is the fact that the system is not a simple one. It is a complex system, and the complexity is not only in the number of components, but also in the way they are interconnected. This complexity is what makes the system so difficult to understand and to control.

The sixth of these is the fact that the system is not a static one. It is a dynamic system, and the dynamics are not only in the way the components interact, but also in the way the system evolves over time. This dynamics is what makes the system so difficult to predict and to control.

हमारे प्रकाशन



योगशास्त्रीय प्राणायाम -
योगशास्त्रीय प्राणायाम में अपने बताया है कि यम, नियम और आसन के संगते ही शास्त्र-प्रकाश का सान्प्र प्रकाशित होना ही प्राणायाम है। अतः से प्राणायाम नाम को कोई किया नहीं है। यह योग चिन्तन का एक आयाम है। इसका नामाग्रह इस पुस्तक में किया गया है।
३ भाषाओं में



बाराहमासी -
अपने पूज्य गुरु श्रीपरमहंसजी महाशय को आकृत्याणी से प्राप्त भजन (ईश्वरीय गायन) बाराहमासी का संकलन एवं उसको व्यवस्था की है। इसमें प्रवेशिका से लेकर पराकाष्ठा तक तत्पर की और ध्वनि का परवर्तन किया गया है।
हिन्दी भाषा में



योगदर्शन -
प्रत्यक्षानुभूत व्याख्या -
मार्गिक पाठ्यलिङ्ग इस पुस्तक में बताया गया है कि 'योग' प्रत्यक्ष दर्शन है यह सिद्धि या कहने में नहीं आता। क्रियात्मक चलकर ही साधक समग्र प्राप्त है कि जो कुछ मार्गिक ने लिखा है उसका वास्तविक ज्ञानवक्ता है? स्वधोपयोगी पुस्तक है।
४ भाषाओं में



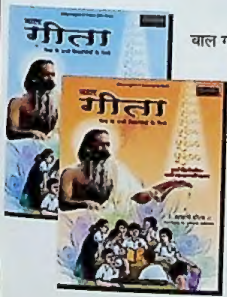
ग्लोरिस आफ योग -
हठ, चक्र, भेदन और योग, प्राणायाम, ध्यान के बारे में पूर्ण परिचय,
अंग्रेजी भाषा में



प्रश्न समाज के- उत्तर गीता से -
इस पुस्तिका में सामाजिक, आध्यात्मिक एवं धार्मिक कति भी प्रश्न हों, उनका गीता के आलोक में समाधान दिया गया है।
हिन्दी भाषा में

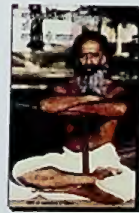


अहिंसा का स्वरूप -
अहिंसा एक उत्तरा हुआ प्रश्न है। मूलतः यह योगिक, आन्तरिक साधन का शब्द है। इस पुस्तक में हम पायेंगे कि हमारे पूर्व महापुरुषों ने अहिंसा को कितने संदर्भ में लिया है।
४ भाषाओं में



गीता-

यह पुस्तिका बालक के निर्मल मन में एक परमात्मा के प्रति पूर्ण आकर्षण पैदा कर समग्र एवं साधना के क्षेत्र में सहज प्रवेश के लिए उपयोगी है। इसमें सम्पूर्ण का पाठ्यक्रम अंकित है जिससे बच्चों में धर्म-सन्देश का बोधोपयोग, संस्कार पढ़ेंगे। ये इस राह पर चलेंगे और अपने ही भागवत्-स्वरूप को प्राप्त कर लेंगे।
३ भाषाओं में



भजन से लाभ (नवयुवकों की जिज्ञासाएँ) -
इस पुस्तिका में नवयुवकों के अनेक प्रश्नों का संक्षेप में समाधान करते हुए भजन की अनिवार्यता पर प्रकाश डाला गया है। यदि एक परमात्मा में धार्मिक स्तर से लगने बन गया तो उन प्रभु के संरक्षण में साधना चलती रहेगी, वाद्य कार्यों में भी मदद मिलेगी और आवागमन से मुक्ति तो मिलना ही है क्योंकि ईश्वर-पथ में आरम्भ का वाता नहीं होता।
हिन्दी भाषा में

MP3 ऑडियो सिडिज़



६ भाषाओं में

श्री स्वाध्यायी के मुख्यापिन्द से निःसृत अमृतवाणियों का संकलन माल्यम् १ से ६० तक।



हिन्दी भाषा में

There has been a lot of confusion regarding Pranayam. Misleading facts and half- baked truth about it have been advanced by theoreticians. So the devotees once requested the Maharaj Shree to remove the cobwebs of wrong notions and throw light on the true nature of Pranayam. Maharaj Shree was kind enough to speak on this subject and make a thread – bare analysis of it for the benefit and welfare of the devotees. The talk was delivered in Hindi. The English rendering of it is presented for world – wide circulation.

We are confident that a close understanding of the facts revealed by the reverend Swami Adgadanand ji Maharaj would help the devotees to move on the right track of spirituality and self realisation. Maharaj Shree would be highly pleased if unresolved doubts in this regard are forwarded to him for clarification and solution.

The Publisher

Pranayam is the withdrawal of all the five senses from the physical objects and turning the mind away from the world of matter towards the Supreme being.

Meditation is the stillness of the flow of thoughts.

Swami Adgadanand

